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KINDNESS INDUSTRY

CHARACTER BUILDING

GEORGE

THANKFULNESS HUMANE EDUCATION

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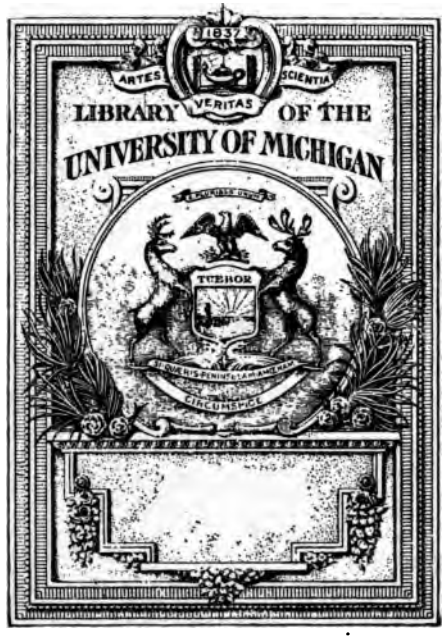

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CHARACTER BUILDING

VOL. I

ETHICAL LESSONS

IN

KINDNESS, INDUSTRY, OBEDIENCE, THANKFULNESS AND HUMANE EDUCATION

BY

MARIAN M. GEORGE

CHICAGO
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"Every School Should be a Character Factory"

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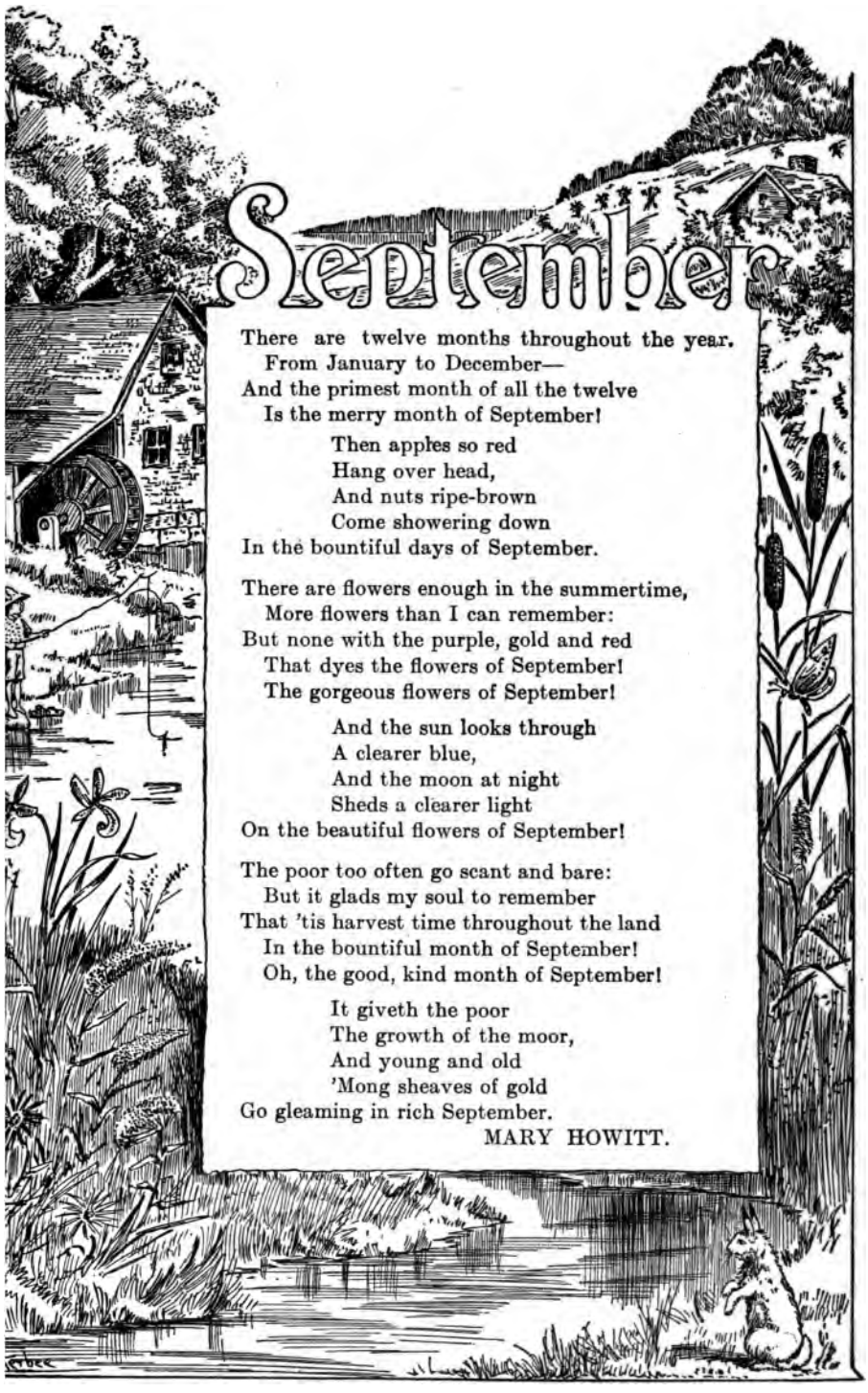

September

There are twelve months throughout the year.
From January to December—
And the primest month of all the twelve
Is the merry month of September!

Then apples so red
Hang over head,
And nuts ripe-brown
Come showering down
In the bountiful days of September.

There are flowers enough in the summertime,
More flowers than I can remember:
But none with the purple, gold and red
That dyes the flowers of September!
The gorgeous flowers of September!

And the sun looks through
A clearer blue,
And the moon at night
Sheds a clearer light
On the beautiful flowers of September!

The poor too often go scant and bare:
But it glads my soul to remember
That 'tis harvest time throughout the land
In the bountiful month of September!
Oh, the good, kind month of September!

It giveth the poor
The growth of the moor,
And young and old
'Mong sheaves of gold
Go gleaming in rich September.

MARY HOWITT.

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THE BUILDERS

All are architects of Fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low;
Each thing in its place is best;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these
Leave no yawning gaps between;
Think not because no man sees,
Such things will remain unseen.

In the elder days of Art
Builders wrought with greatest care
Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

Build to-day, then, strong and sure,
With a firm and ample base;
And ascending and secure
Shall to-morrow find its place.

Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain
And one boundless reach of sky.

—*Longfellow.*

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CHARACTER BUILDING

WHAT is the teacher's mission? We would probably agree with Charles R. Skinner, State Superintendent of Public Instruction, New York, in saying that the teacher's mission is to "capture the citadel of the child's mind through love and sympathy; to lead pupils toward higher ideas of life and duty; to establish closer relations between home and school and state; to exalt purity of life and conduct; to strengthen the moral tone of the community; to make good men and women; to establish and dignify the profession of teaching; to make education attractive; to magnify the State; to meet the need for educated citizenship; such is the exalted mission of the teacher."

L.C. 7-1-24 Dek

Note that there is nothing said here in regard to the teaching of branches. The teacher's mission as here stated is to Build Character.

The school the future will demand is the one that focuses on *qualities* and best helps to *form character*, not the one that imparts the most information. In the school of the future there will be scientific cultivation of:

Moral Qualities: Kindness, courtesy, thoughtfulness for others, the beauty of service or industry, cheerfulness, honesty, fidelity, faithfulness, self-control, self-respect, truthfulness and kindred virtues.

Mental Qualities: Perseverance, patience, decision, courage, tact, painstaking, concentration, insight, observation, mental activity, accuracy, etc.

Bodily Qualities: Health of digestion, circulation, breathing, vocal speech, manual skill and ease in handling all muscles.

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Time and Place

Suppose we take stock of time spent in the schoolroom to-day. How much time is given to mental culture? To physical culture? To moral or heart culture?

Hours every day are given to *mental* or mind culture; perhaps a few minutes to *physical* culture, but at any rate it has a place on the programme. How is it with *ethics* or *heart culture*? If it is of first importance, should it not have the first place, or at least *some* time and place on the daily programme?

"If ethical instruction be a valuable element in moral training, it would seem to follow that it should not be crowded into a corner and given the 'odds and ends' of school time. It should receive its rightful share of attention, and a regular time and place on the daily programme."

The first fifteen minutes after the opening exercises, in the morning, is the best time. This amount of time will be needed to develop the subject, draw out the pupils' ideas, give a short talk, tell the related story or give the appropriate memory gem or poem related to the subject, and ask for others of the pupils. If fifteen minutes cannot be spared, give ten or five. Give these lessons any name you like, "Morning Talks" "Opening Exercises," "Ethics," "Heart Culture," "Thought Studies," "Language;" anything, but *give* them.

If your superintendent is unwilling to permit an assigned place on the programme to the "geography of character" or ethical lesson *as such*, arrange your subject matter under other heads. It is possible to teach ethics while ostensibly teaching literature, language, reading, writing, songs and memory gems.

The "talk" may be given as a part of the morning or opening exercises, following the devotional exercises, (if these are a part of opening exercises), and the songs

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and Bible verses or devotional exercises may be chosen with reference to the talk which you wish to give. These serve as an introduction to the talk.

The language lesson may follow the morning talk. During this period a story bearing on the "Talk" may be told and pupils led to express their ideas upon it, or they may give a written or oral reproduction of it, or describe a picture, illustrating the topic.

The writing lesson may be a maxim, proverb, or gem, bearing on the same subject.

The study and memorizing of a poem or gem may come in the period devoted to literature. The prose and poem gems may do duty as reading lessons after the beauty of the thought and language have been enjoyed and analyzed, and the ethical truths conveyed by them understood; or the reading lesson of the day may be chosen from the readers with reference to its bearing on the subject in hand.

The ethics of the New Education calls for more careful thought and planning on the part of the teacher than haphazard and merely incidental teaching, but such planning will prove the "ounce of prevention" to the epidemic of crime that is sweeping over our country. It will prove the "stitch in time" to save many later.

It being the aim and purpose of this work to help teachers as much as possible along these lines, to aid them as exponents of the "Ethics of the New Education," the usual order will be reversed and the first place and most space will be given to *Heart or Moral Culture.*

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HEART CULTURE

"Keep thy heart with all diligence, for out of it are the issues of life."

"A good man out of the treasure of his heart bringeth forth that which is good, and an evil man out of the treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."

Silently sat the artist alone,
Carving a Christ from the ivory bone.
Little by little with toil and pain,
He won his way through the sightless grain
That held, and yet hid, the thing he sought,
Till the work stood up, a growing thought.—*Boker.*

The giving of *Moral* culture or the giving of ethical lessons is the teacher's most difficult task. The question is, what to do and how to do it. How can this work be done in the school room without adding to the work of the already overburdened teacher, or taking time for mental and physical culture?

It would be impossible to lay out any prescribed course of study that would be satisfactory to every teacher or grade, but ways and means of character building will be suggested that any teacher can use by adapting.

Ethical lessons may be given, are given every hour of every day. How? When? Where? "In general, by leading the pupil to know what to do and what not to do; and by cultivating a strong sense of right and a tendency toward kindness."

But specifically, how shall this be done? In several ways:

1 Indirectly.

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2 By direct teaching
3 Incidentally.
4 By correlation and literary culture.

Indirect Teaching

Henry S. Baker, Ph. D., Principal Jefferson School, St. Paul, Minnesota, says of "The Unconscious Element in Discipline:"

"The science of education has chiefly considered the conscious activities of the intellect, sensibilities and will. But effects are observed in pupils of all ages, and in all kinds of schools, that cannot be the result of any conscious effort, or of any direct instruction on the part of the teacher. Neither are the children aware of the change of growth or degeneration that is silently transforming them from one manner of creature to another. The teacher cannot explain the means by which she produces certain results in discipline, nor the growth of permanent tastes, good or bad, concerning which he (or she) has never spoken a word, or given a thought. Every school-room has what may be called an "atmosphere" of its own; it may be of quiet, of bustle, of studiousness, of idleness, of restlessness, or some other quality. Every graded school building has an "atmosphere" of its own, given by the principal, if he be a strong man. We have heard that Mark Hopkins, on a log at one end and a student on the other would make a college. Why? Other men have been more learned than Hopkins, whose presence would have no good influence upon a young man. If at the head of the college, they would be obliged to depend upon the library, cabinets, and elegant buildings to inspire their students to work and to higher aims. There is an invisible factor in the different results, that is worth a diligent search. What is it?

"I know a true teacher, whose temperament is such,

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that repose of manner is combined with devotion to her work and love of children. Without specific directions, her pupils are so quiet physically, and so interested, that the discipline and order is all that could be desired. A visitor may well ask, as I once heard a superintendent, "What have you done to them to make them sit so still?" She does nothing with that purpose directly in view. Her manner, her self-control, her evident interest in the work, her ladylike, restful presence permeates the pupils, and, as I have told her, the innocent children are not aware that they are governed, and behaving in an ideal manner. The reason for it is not in their consciousness. There is no restraint of which they are conscious, and so their combativeness is not aroused to action. They are not told to study, so their intellectual work is not a task. They all seem to be pursuing a line of research, each for himself, with the same spirit that animates the students of a university, and to delight in intellectual activity. Whether those who were born without the power to inspire and to rule unconsciously, can ever be endowed with it, I will not discuss. Even the awkward and ungainly movements of teachers are fastened upon their pupils. One with great self-conceit will give his pupils the same unpleasant haughtiness. It was a criticism upon one primary teacher that after a term all her little pupils were liars."

"Conscious instruction, moral or intellectual, is often resisted by the pupil. Children are by nature unconscious imitators of stronger natures. It also seems to be an iron law that they must always unconsciously imitate and rapidly become like their teachers. In this process there is no friction. In the domain of intellect, the fact is important because the habit of mind which they silently imbibe from the teacher is a far more potent force in their growth than the few facts they gather. But in discipline, the truth, so often unobserved, that the pupils acquire the

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disposition of the teacher, is the central principle of the science of school government. It explains the strange successes and failures which puzzle, and please or pain, the friends or beginners in teaching. In its light we may often make a profitable self-examination."—*Reprinted from "Education."*

"The teacher teaches indirectly by example and character. There is no stronger teaching than that given by what the teacher does and is."

Direct Teaching

1 Through Thought Power, rightly directed.
2 Through Silent Agents, "Suggestion Cards."
3 Through Talks on ethical subjects.
4 Through Activities, rightly directed.

Thought Studies

Valuable aid in character building may be given by right direction of thought, on the part of both teacher and pupil. Pupils may be taught to value their thought power, to develop, control, and use it in character building. Little thought studies will be given each month to direct the attention of the pupils to certain truths and to powers that within them lie. Pupils may be educated by this means to let the mind dwell each day for a certain length of time, on some good thought or theme, as for instance: "Kindness," "Work," etc.

Two or more subjects will be suggested for each month, in order that the teacher may have a choice. The whole school may concentrate upon the theme or thought for a few minutes each morning, and the pupils express their ideas about it. It may be made a part and the main part of the morning exercises. Let this central thought run through the month's work. The daily repetition of one

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main idea fastens it firmly in the minds of the pupils. Here is where we need the "line upon line, and "precept upon precept" method.

Silent Aids or Suggestive Agents

While the teacher's character and mental attitude and efforts are of greatest importance in this work of character building, there are other aids and forces which may be used. Among these silent aids or agents are good pictures, calendars, banners, wall cards or mottoes, blackboard work and the atmosphere and appearance of the room. Almost every business man realizes the value of suggestion used in this way and employs it. Suggestions will be made from month to month in regard to the use of these helps.

Ethical Talks

Ethics may be taught directly through "talks" given as a part of the morning or opening exercises. Of the importance, value and necessity of these talks no less an authority than President Stanley G. Hall says:

"During the first years of school life a point of prime importance in ethico-religious training, is the education of conscience. This is the most complex and perhaps the most educable of all our so-called faculties. A system of carefully arranged talks, with copious illustrations from history and literature, about such topics as Fair play, Slang, Cronies, Dress, Teasing, Getting mad, Prompting in class, White lies, Affectation, Cleanliness, Order, Honor, Taste, Self-Respect, Treatment of animals, Reading, Vacation pursuits, etc., can be brought quite within the range of boy-and-girl interests by a sympathetic and tactful teacher and be made immediately and obviously practical. All of this is nothing more or less than conscience building."

These "talks" should be simple as possible for the primary grades, but may be enlarged upon to suit the needs of the higher grades.

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Activities

Ethical lessons may be given through directing aright the activities of the pupil, individually, in classes, clubs, societies and circles; through stimulating to daily endeavor or daily expression of kindly and helpful *actions* as well as thoughts and feelings. It is not enough for the child to *know*. He must be led to *do*.

Incidental Teaching

The teacher teaches or may teach incidentally, by occasional appropriate reference and remarks, as incidents arise to call forth such expression, as in distributing report cards, marking or grading papers or cards, the criticising of daily work or play, tardiness, absence, order, quarreling on the play ground, general deportment, etc.

Teaching by Correlation

Ethics may be taught by correlation or uniting it with the regular studies of the school. A little careful thought and planning will enable the teacher to give ethical or character building lessons through literature-reading, history, songs, picture study, drawing manual training, writing, language, civil government, nature work, physical exercises or gymnasium work, and almost every school exercise.

"More than half a century ago Lyman Beecher cried with a voice that was prophetlike: 'We must educate, we must educate, or we must perish by our own prosperity!' The warning has been heard, and the state has responded by lavishly providing gymnasiums for the physical training and schools of learning for the intellectual culture of all its youth. We need another Beecher in this time to repeat the cry modified to read: 'We must educate our youth in moral as well as in physical and intellectual lines or we must perish by our own dishonesty!'" *D. S. Wright.*

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MORNING TALKS

CHARACTER BUILDING; Purpose of School; The Importance of Building Good Character; What Character Is; What Reputation Is; How We Build Character; How We Build Reputation; How We Are Affected by Our Characters or Reputations; How Others Are Affected; How the School is Affected; What Kind of Characters We are Building; How to Build Fine Characters; A Character Calendar; The Quality of Character to Work for in September; Kindness; Kindness Calendar; Kindness Club; Motto for the Month, Kindness; Character Comes from Habits; Habits to Work for in September; Industry, Punctuality, Promptness; Motto Service, Work, "Lend a Hand"; Busy Bee Club and Knights of Labor.

Deportment

How many of your pupils know what the word *deportment* means when they find it on their *report cards*? Are you sure that they understand it has aught to do with their behavior or conduct? Test them, if you are not certain. There may be foreigners among your pupils who do not understand the purpose of the monthly report cards. This *should always* be explained during the first week of school in all the primary grades. In many instances it is not, the teacher taking it for granted that the children will understand without any explanation.

Distribute the report cards, giving one to each pupil, and call attention to the wording. Speak of the studies and the way they will be marked in each,—the words or letters that will be used to indicate work that is excellent,

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good, fair or poor. When they receive a low mark in a study they will need to work harder in that particular study, in order to improve the record for the next month.

Explain that at the end of every school month the cards will be marked and given them to take home, in order that their parents may see and sign them. Ask the children to keep the cards as clean as possible, and to return them to you at once, after the parents have signed them.

These may seem unimportant matters to the inexperienced teacher, who does not appreciate how much is new and strange to beginning pupils. A "stitch in time" in this matter will save many before the year is over.

There should be a daily ethical lesson or conversation on the topic fitting the needs of the day's, week's, or month's work. This may be introduced by an ancedote illustrating the virtue to be inculcated, and the pupils be asked to give their opinions. The teacher should say as little as possible, but ask questions and draw out the thoughts and definitions and convictions of the pupils. Ask them to bring in stories and poems illustrative of these talks, and read the best of these to the school, or have pupils do so.

Purpose of Education

Question children as to their aim or purpose in coming to school. Do they wish to come? Why? If not, why? Why do their parents wish them to come Does any one else wish them to come? Most of us wish to come to school, still if we did not, and our parents did not desire it, there are laws that say we *must* come.

The city or state pay for the public schools. Millions upon millions of dollars are spent every year for the schools. Why? *In order that we may have good citizens.* Did you ever think of that? We are not sent to study arithmetic or grammar or spelling or reading or any of the branches we do study. We need to learn and know something of

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all these studies to get on in the world, but we need to learn much more. We must not only know certain things, but we must learn to *do* certain things and learn *not* to do certain other things. We must cultivate certain good qualities of character and form or fix good habits, else we cannot become good citizens.

It is necssary to have good citizens in a town or city or state or country, in order that we may live in safety. If children were allowed to form bad habits they would soon have bad characters, and become the criminals, who steal and murder, and commit other crimes. People who are ignorant, untrained and uneducated are more apt to become criminals, so the laws of our country say all the people must be educated. The state desires that the whole pupil shall be educated and trained; that the whole pupil shall go to school. This means that the body and heart, as well as the mind, shall be educated. If attention is paid to the mind and the body is neglected, one may become sickly and thus an undesirable citizen. So if the city has money enough it secures the services of an insructor to give physical training or physical culture. But neither mental or physical culture can make a good citizen of a pupil, if his heart is not educated in the right way. It is moral or heart culture that makes the good citizen,—that develops good qualities and leads to the formation of good habits. One must develop and exercise good principles as well as good muscle.

It is possible for a man to be a fairly good citizen if he has not much book knowledge or mental culture or physical culture, which means a knowledge of, and attention to, the laws and needs of the body, but is is *absolutely necessary* that he have enough moral culture or education and training to give him good qualities—good habits which give good principles and a good character. It is what a man *is* that counts, not what he *knows*. Character comes from

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habits; habits come from acts; acts come from thoughts; thoughts come from the heart and mind So Heart Culture is the most important of all. "Keep thy heart with all diligence, for out of it are the issues of life. As a man thinketh in his heart, so is he."

What Character Is

What do we mean by character? We hear sometimes that a man has a good character, or a bad character. What gains him this character, or decides it? Does it not come from his thoughts and acts, his habits? It is what we think and do that makes us what we are.

"Character is the result of our mental attitude and the way we spend our time."

"Sow an act and reap a habit; sow a habit, and you reap a character."

Explain to children that they are not necessarily what they appear to be from the outside. That they are what they are by virtue of their own motives of thought and action, by virtue of what their minds are, what their wills are, and what they are in the resultant combinations of mind and will.

Has a child a character or reputation, or is this something belonging to men and women only? "Even a child is known by his work, whether it be pure and whether it be right."

Is there any place to which you could go, or send a friend to find out the character or reputation you have? Yes, if you have gone to school. If you were obliged to leave school and go to work you would probably have to find some one to tell about your character, before any one would give you work. You could say, "the teacher or superintendent of schools can tell about my work, my character."

But whether you said this or not, the man who thought

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of employing you would go to the superintendent of schools, or write or telephone to him and ask "What sort of character has this boy or girl?" The superintendent might have hundreds or thousands of boys and girls in his schools, and you might think or hope or fear that he would not remember you. He does not need to, but he always has your character down in black and white on a card, copied from your monthly report card. Or he has it in a big book that records the character of many others, and so he tells the man whether you have a good character, or a fair character, or a poor character.

If your report or character card says *good*, you will probably get the position; if it says *fair* your chances are only fair. He will consider other applicants before he gives you a place, and if he does give you a place, the chances are it will not be such a responsible place nor one so well paid. If your card says *poor*, the chances of getting a good place or any place are against you. If you are given work it is only because no one else can be found at the time, and the first applicant who comes afterward will be given your place and you will be gotten rid of.

A poor character usually means a poor or troublesome worker, and no one wants such a one.

Explain that it means deportment or conduct. What child the Bible tells us about had a perfect character? When did Jesus begin to build it? Are we building good characters, good reputations, good names?

Which kind of character are we building for ourselves? What kind of reputation have our cards given us at the office of the superintendent? What kind of characters will our cards give us this month?

What Reputation Is

What do we mean by the word *reputation*? Does it mean the same thing as *character*? May a man have a

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good reputation and not a good character? What is the difference? Reputation is what men and women think of us. Character is what we are. "Mere doing makes ephemeral *reputation,* while quality of thinking determines or rather *is* vital *character.* As a man thinketh in his heart so is he."

Which is the more desirable, a good reputation or a good character? Of what value to a man is a good name or reputation? Will it help him to make friends? Will it help him in business? Will it help him to get work? Will it help him to get money or credit if he needs it? Solomon, called the wisest man that ever lived, said,—"A good name is rather to be chosen than great riches, and loving favor than silver or gold."

A good name will help a man to get gold and silver and all the other things he desires. Will great riches secure for one a good name? What rich and powerful men are now being criticised and prosecuted for dishonesty and wrong doing who would give all their money for a good name and spotless reputation? Tell the story "The Value of a Good Name," in Dewey's Ethics.

May a school have a good or bad reputation or character? What gives it ? May a town or community have a good or bad reputation or character? What gives it? Has your school a good name, a good character or reputation? What has given it this name? How can we keep it?

"If you want an honored name
If you want a spotless fame,
Let your words be kind and pure
And your tower shall endure."

How We Build Character

How may we build fine characters? By forming right habits of thought and actions. By being careful of our

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conduct and deportment. By associating with people of fine character and imitating their good qualities. By reading the lives or biographies of men and women of great and grand character and imitating their acts. By constantly dwelling on or thinking of the thing we wish to be; by looking only for the desirable qualities in every person we meet.

What men and women in history and literature had fine characters? Which is the finest character in all history, according to your idea? Are we building such characters? Do we intend to? When should we begin?

"Little builders, build away!
Little builders, build to-day!
Build a tower pure and bright,
Build it up in deeds of light."

We build character every day with our thoughts and acts, and the way to build the best character is to be kind and useful. Every good thought and act that we put into each day of our life is a valuable block or stone in the character we are building. Every habit is a stone or block.

Read "The Builders" by Longfellow. What does this mean?

What does Longfellow say about character building?

"For the structure that we raise,
Time is with materials filled,
Our to-days and yesterdays
Are the blocks with which we build."

If our work to-day does not make us stronger than yesterday, does not add good stones or blocks to our structure, it is not gaining. It is standing still. There are some people who build poor foundations and put a showy building above it. What happens to those structures? There are people who never build higher than one story characters. They live in huts in place of temples. What are the good

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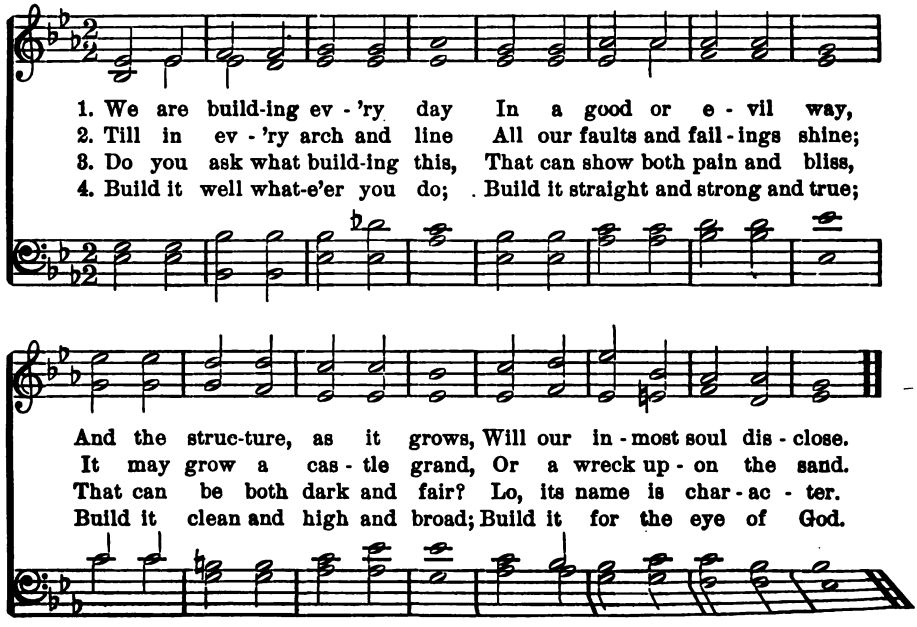
stones or blocks we must use to build strong fair character castles, or temples? What are the good qualities or habits a man must have to be a good citizen? Mention all you can think of, and we will make a list of them on the blackboard. Sing the song entitled "Character Building." Memorize the words of this song.

Let us place *Industry* as the cornerstone of our structure this month. Let us add to this Punctuality, Promptness and Kindness.

Which of these foundation stones mentioned on this list have you already laid? Are you always obedient? Then you may cross off that stone from the list. Are you truthful and honest always? Then cross those off the list. Are you habitually industrious? Kind? Cross off all those you have put in your building and work for the rest of this year on the stones you need to make your building complete.

CHARACTER BUILDING.

F. E. Diekenge. T. Martin Towne.


1. We are build-ing ev - 'ry day In a good or e - vil way,
2. Till in ev - 'ry arch and line All our faults and fail - ings shine;
3. Do you ask what build-ing this, That can show both pain and bliss,
4. Build it well what-e'er you do; Build it straight and strong and true;
And the struc-ture, as it grows, Will our in - most soul dis - close.
It may grow a cas - tle grand, Or a wreck up - on the sand.
That can be both dark and fair? Lo, its name is char - ac - ter.
Build it clean and high and broad; Build it for the eye of God.

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Foundation Stones of Character Necessary to Good Citizenship

"These are the stones with which we build,
If we lay them true and strong,
Our lives will grow to temples fair
Of beauty, joy and song."

1	Kindness.	13	Cheerfulness.
2	Industry.	14	Carefulness.
3	Obedience.	15	Helpfulness.
4	Self Control.	16	Thoroughness.
5	Honesty.	17	Perseverance.
6	Truthfulness.	18	Punctuality.
7	Cleanliness.	19	Attention.
8	Courtesy.	20	Hospitality.
9	Courage.	21	Charity.
10	Self Reliance.	22	Sincerity.
11	Temperance.	23	Honor.
12	Healthfulness.	24	Patriotism.

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Present each of the pupils with tiny penny calendars to keep in their desks. While the pupils are telling of their efforts to serve others or friendly acts performed, have each pupil mark his calendar with a cross or circle if he has not forgotten or neglected to be of service.

Read the following gem to the pupils:

"Count that day lost, whose low, descending sun
Views from thy hand no worthy action done."

Ask for its meaning. How is it lost? Are there not other days in which to do kind acts or services. The *time* is lost and the *opportunity* is lost. We may never have an opportunity to serve the same person or creature again. And it is a lost day to the person who missed the service, who needed it, and was made unhappy by the lack of it.

So, in making our calendar, the day is to be left without a mark if no kind act has been done or kind word spoken. We must count that day lost, and should redouble our efforts on the following day to make up for the lost time and opportunity. But we must never mark the calendar merely for appearance's sake. That would be worse than the neglected opportunity or the wasted time. It would be a *lie* recorded—put down in black and white against us. We do not want our calendars spoiled with any such blots as that. We would gain nothing by it and would lose a great deal. What would we lose? Honesty, truthfulness, a *clean* monthly record. It would be putting a bad block in our character building—a bad cell in our building of brain.

The performing of the act is not a thing they *have* to do. They are not to do these things because they look well, but because they wish to, and because there is so much need in the world for this work. So many people are unhappy because so little kindness is shown them.

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A CHARACTER CALENDAR

"A Good Name Is Rather To Be Chosen Than Great Riches And Loving Favor Than Silver And Gold

SEE NEXT PAGE FOR DESCRIPTION OF CALENDAR.

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September Character or Conduct Calendar

"No STRONG character can be developed unless emphasis be laid upon the thought of personal responsibility."

The September Character Calendar may be removed, pasted or mounted on gray or white cardboard and hung on the school room wall.

After the talk on personal character building ask the pupils if it is not possible for a school to have a good or bad character, as well as an inddiviual. Have they ever heard of a school that had a bad name or character? What gave it that name? Was is not given because of the acts of a *few* idle, quarrelsome, lawless, dishonest or disorderly pupils? Does this seem fair or just that the pupils of a whole school should be given a bad name because a few undesirable pupils happened to attend that same school? Should they be allowed to destroy the good name or reputation of your school? Liberties, privileges and pleasures are often denied a whole school because a few pupils will always take advantage and make it necessary to deprive all. People living in the vicinity of a school building often look upon all the pupils of that school with suspicion, distrust or dislike because of the acts of a few of the pupils. The reputation of the whole school must suffer because of the few. Is that fair?

Should not all take pride in building up a good reputation or character for their school, and in protecting that good name when once it is won or made?

Let us try to keep our Character Calendar spotless throughout this year. Let us do a year's perfect building.

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The Character Calendar for September will be placed on the wall where all may see it and watch its record. Remember it is *your* record, your character that is to be kept clean, or soiled or blackened.

If there are those who are tempted to spoil this *school* record as well as their own, think well before doing so; the pupil who blackens it by evil actions puts the defective block in the school structure we are building, and may be required to paste a black square of paper over the date, in the presence of the school he has injured. The pupil who puts a black block on this school record must be prepared to justify himself before the offended school, and to face its displeasure.

A lie, a theft, a dishonest *act*, a deliberate act of disobedience, a malicious act, a destructive act (destroying school property), bullying, terrorizing or abusing of small or weak, or unfortunate children, or foreigners, cruelty to helpless animals, etc., should constitute cause for school censure.

Thought Power in Character Building

"Thought habit is character."

The power and value of thought and suggestion in character building is not realized and understood as it should be and will be later. It is one of the strongest, if not the strongest factor in the success or failure of the teacher. Every teacher employs it consciously or unconsciously and the quality of such thinking is apparent to every one who enters the school room.

"Thinking," says a thoughtful educator, "is the key to reformation or the conquering of a habit. It unlocks the secret to all our actions, good and bad. It is thinking that educates. We become what we think about. 'As a man thinketh in his heart, so is he.'" *Feeling, thinking,*

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willing, doing—these are the steps to be taken in a reformation of any sort.

Read carefully what such educators as Henry Wood, Elmer Gates and Ralph Waldo Trine have to say in regard to this subject.

"I have," says Elmer Gates, "succeeded in entirely eliminating vicious propensities from children with dispositions toward stealing, cruelty or anger. In curing a bad habit, I would for every evil tendency, image or craving existing in the same parts of the brain create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and the new ones had been formed."

* * *

"Thought selection is not only important in character and action, but its influence permeates the body and regulates or affects every physical function. Sickly, evil or angry thoughts tend to natural expression in a sickly body. Fear and depression also pull down and weaken. The process is not rapid, and so we do not ordinarily trace the connection. 'A fit of the blues' will cause indigestion and the latter sensation will react upon the former and intensify the color, but it was wrong thinking that caused them both. The blues with their whole uncanny brood never come unless they have been invited."

* * *

As the sculptor skilfully wields his chisel to release a beautiful statue which is imprisoned in a block of marble, so your symmetrical thought may gradually mould an expression which is divinely fair. Select thoughts of harmony, love, cheer, goodwill, health, purity and beauty, and just in proportion as you hold them they will displace and crowd out their opposites.

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The youngest child in school will easily understand Tennyson's injunction,—

"Little children, you should seek
Rather to be good than wise,
For the thoughts you do not speak
Shine out in your cheeks and eyes."

Teach pupils to value thier thought power and use it in building character. They are what previous thinking has made them and their future will depend upon their present thinking. If thoughts are things and each must create its kind, then children should be taught to guard their thoughts carefully and cherish only high ideals. They should be taught to direct their thoughts aright and shown how these thoughts affect the health, mentally and physically as well as spiritually. "The mind can be stuffed, starved or poisoned as truly as the body."

Explain to pupils that it will be a great help to them if they will take a little time each day, if only a few minutes, to hold some good thought and let the mind dwell upon it. Suggest thoughts of "harmony, love, cheer, good-will, health, purity and beauty."

"A mind floating in a chaotic sea of thoughts, without a ruling aim and positive ideal, is like a rudderless ship at the mercy of winds, waves and breakers."

Give the minds of the pupils "a ruling aim, a positive ideal,—a rudder." "Everything around us takes on the aspect with which we have clothed it by our thoughts."

"What we mentally dwell upon we grow like," and so we shall hold the thought of kindness this month, in all we do and say. We shall measure our thoughts and acts with it. We shall concentrate upon it a few minutes every day, alone if possible, and have a little Kindness talk together every day this month, the first thing each morning.

"Let us take the first step (in the morning) with a good

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thought, the second with a good word and the third with a good deed."

Character Building in Expression

In Service. Helpfulness

See that right *impressions* are followed up by right *expressions*. Do not let the child imagine that because he can see and understand and desire the good he *is* good. Do not let him develop into a mere dreamer. Let him do.

"The feeling that finds no expression dies."

"We grow not by virtue of what we receive, but by virtue of what we create and do."

"It must be remembered that all stirring of emotion is positively harmful if it does not, sooner or later, find expression in some form of self activity; that in strong characters, feeling ripens into habits of action; that habits are formed only by repetition; that the great function of the school is to form habits that strengthen character. It is then the teacher's duty to use literature not merely to move but to move to the different forms of expression, namely, conversation, oral and written composition, oral reading, recitations from memory, dramatic action, drawing, painting, modeling, constructive work,—and not least, kind words and noble deeds. All these activities should form a part of the daily life in the school room, and literature may furnish a stimulating and controling power over each. It should impress high ideals of chracter and of devotion to duty."

Lead the pupils to do as well as to know. To be doers, not hearers only.

When the ethical theme or thought of the month has been developed—be it kindness or industry—give the pupils an opportunity to carry their good resolutions into effect. Either kindness or industry talks will lead to the

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idea of service. Stimulate a desire on the part of the pupil to be of service. Give them an outlet for their energies in this direction, or at least guide them.

"Western civilization is in just as much danger from the vandals in high hats as it is from the Huns in red shirts. For the vandals and the Huns are those who are equally ignorant of God's basic law of kindness. And the presence in the world makes men, who would be happy by being kind and generous and helpful in the routine of ordinary business, like men who roam unarmed in a savage wood, and pay with their lives the price of their broad humanity. The school that does not teach its students the duty of man to man; that does not implant deeply in its graduates a working wisdom in the fundamental law of kindness, instead of being a blessing, that school is a curse.

"The education that does not teach self-reliance; that makes men flabby under the delusion that they are kind; the education that makes a man's visions of righteousness mere flushes of morality, is only modified ignorance. For until a man passes his education on, until he gives back to the state in service what it gave him in schooling, his right to citizenship is based upon mere law, and is not a part of his being. Only the man is free who has fought himself free."—*Wm. Allen White.*

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AURORA, *By Guido Reni*

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By-and-by is a very bad boy,
  Shun him at once and forever;
For they who travel with By-and-by
  Soon come to the house of Never.

  Whene'er a task is set for you,
    Don't idly sit and view it—
  Nor be content to wish it done;
    Begin at once and do it.

  Don't tell me of to-morrow,
    Give me a boy who'll say
  That when a good deed's to be done,
    "Let's do the deed to-day."

Put Off Town

Did you ever go to Put Off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives old man Wait
And his two little boys named Linger and Late,
With uncleaned hands and tousled hair,
And a naughty sister named Don't Care.

Did you ever go to Put Off Town
To play with the little girls Fret and Frown?
Or go to the home of old man Wait,
And whistle for his boys to come to the gate?

To play all day on Tarry street,
Leaving your errands for other feet,
To stop or shirk or linger or frown
Is the nearest way to this old town.

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HABITS

HABITS TO BE WORKED FOR DURING SEPTEMBER

Character comes from Habits, Industry, Punctuality and Promptness. These are the habits we are to work for during September. These are not only desirable habits, but are necessary to good work in the school room, at home, in business, in the professions, and in the army and navy.

Let us measure our work every day with these measures. Let us say at the conclusion of each day's work, not have I *worked* to-day, but *how* have I worked? Have I worked industriously? Have I been prompt and punctual in thought and action?

If for *one month* we can make a good or perfect record in these habits, they will have become so firmly fixed that it will be easy for us to keep them. We may then credit our habit card with two or three very valuable habits, and the following month may concentrate on others. By following this plan, we will in time build the fine characters we desire.

Punctuality and Promptness

Ask pupils to look over their report cards and find the word *tardy*. What does it mean? Why was this word placed on the pupil's monthly report card and the teacher's monthly and yearly report to the superintendent of schools? Why is a record of the tardy marks against every pupil kept and sent in to the superintendent every month?

One who has acquired the habit of being always on time, of being prompt or punctual and regular in his habits, engagements, work and bodily movements, has planted one of the most important foundation stones of his character.

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Ask pupils to observe people with tardy habits.

The pupil who is never tardy is the one who seldom or never uses the words "by and by," "to-morrow," "presently," "I forgot," "pretty soon," when requested to do anything. The laggard or slack pupil uses them constantly. He is the one who is at the foot of his class, whose written work is done carelessly. Watch and see if this is not the case. No one wishes to do business with a laggard. He is usually shifted about or gotten rid of as soon as possible, wherever he is employed. There is an old saying and a true one that "He becometh poor that dealeth with a slack hand."

If we are to be leaders at school or anywhere, we must train ourselves. We can learn what to do and how to do from others, but we must do the training ourselves. Let us train this month for those mental and bodily habits that will make us leaders.

Henry Ward Beecher, the famous minister, was once asked how he managed to do so much. His answer was: "By having a time for everything and always being on time."

George Washington saved time by rising and going to work before others were out of their beds.

"Be prompt! the tardy habit grows
And gets a sound berating;
For people always count the faults
Of those who keep them waiting."

"Never put off till to-morrow what you can do to-day."

The Hours

If troubled with tardiness, tell the story of *The Hours*, and show the picture. Call the attention of the pupils to the fact that the sun, moon and stars are regular in their movements, the tides come and go every day with regularity.

What would happen to the world if *Nature* were tardy and lazy, coming and going, regardless of order?

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The old Greeks were a wonderful people who lived many, many years ago, in Southern Europe. Their country was called Greece. The Greeks believed strange things; they did not understand as we do, the reasons for day and night, summer and winter, rain and sunshine and many things in nature.

They believed in many gods. The sun was one of their gods, the moon another, the wind, the waters, the storms, the trees, etc., were others. Every action in nature was attributed to some god. This led the Greeks to observe nature very closely, so by and by, each god was named. They imagined many beautiful and curious stories about their gods and goddesses, and painted pictures and made statues representing them. Have you ever seen a picture of these gods or goddesses? Show picture of *Aurora*. Do you know what these figures in this picture meant to the Greeks? Do you know what the word *hours* meant to them?

The Hours were Goddesses. They had to keep things in order. There were four of them, one for each season of the year, and each quarter of the day. They had to see to it that everything that went on up in the sky and down on the earth was done at exactly the right time, and in the right way, not to-morrow or next week, or some other time, but exactly in its own time; because, you see, if everything wasn't done on time and in order, then the days and the nights and the summer and the winter and the clouds and the trees and stars would all get mixed up together. Then how could they ever be straightened out again?

But the old Greeks were not content that things should be on time and in order; they wished them done beautifully, and so they sometimes showed the Hours hand in hand with the Graces.

Time and tide for no man wait,
Be quick and prompt, nor come too late.

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Industry, Work, Labor

As Labor Day occurs in September, and as the first school month is the best in which to lay the foundation of the habit of industry, September is a good month to teach this subject.

Another reason for taking up the subject this month will be apparent to every teacher who has found it difficult to get some pupils "down to work" during the first weeks of school. Some pupils come into the school room unwillingly, others listlessly, and if the weather is warm it is difficult to arouse interest, energy or enthusiasm, or secure close attention.

Many pupils, though enjoying this holiday, have no idea of the significance of the day or why a holiday should be termed "Labor Day" and given at this time.

Labor Day

What does it mean to labor? What is a laborer? What is the use or meaning of this Labor Day and why was it called by that name? Who named it? Why should the school be given a holiday at this time of the year, when a holiday does not seem needed? I will tell you why and when it was started, and who named it.

The following account of the Knights of Labor is reprinted from the American Teacher.

Many years ago, the word holiday was spelled holy-day. It was a day when the church in different countries held some service, and when the people had come home from church they were excused from doing any work except such as was absolutely needed. The word, as it is now spelled, refers only to days when business is stopped and work given up.

In the year 1869, on Thanksgiving Day, the "Knights of Labor" founded their society in Philadelphia. It was not

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a large body. There were only nine men, but they knew how they wanted matters done, and they had plans they thought were better than the plans of some of the other societies, so they went to work.

They wrote articles for papers, they explained their views, and they had many new members, but they were for some time a secret society and their name was not at first public. People called them the society of "the Five Stars" because they signed their papers with that device.

The Knights of olden time declared themselves ready to defend the injured and fight for the oppressed, so the new society chose for itself the name of "The Knights of Labor."

From the nine who began the society, the number has grown up into the hundreds of thousands, and on their great parade day, the first Monday in September, there are so many of them to be seen marching through the streets, that it is no use to expect people to attend to their own work, and in most of the United States the day is one of the regular holidays of the year.

* * * *

There was once a poor Welsh boy named Robert Price, who worked in the coal mines in Wales, when only eight years old. When he grew up he came to America, where workingmen receive better wages.

Robert became a great friend of laboring men, because his boy was beaten to death by a cruel employer.

At a big meeting of the Knights of Labor, in New York City in 1882, Robert, after a very earnest speech, suggested that one day of the year should be set aside when laborers or workers should not labor, but go out and show that labor in this country is free, and fine and great and dignified.

The other men cheered him when he said this, and after the cheers, the leader of the meeting asked him what he intended to call this day. "Labor Day," said Robert Price at once.

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In this way the Labor Day holiday was started. It has since become a legal holiday in nearly every state in the Union. In 1894 Congress appointed the first Monday in September as Labor Day for the District of Co umbia, and soon every state changed its celebration to the same time.

These words written by Charles Mackay, express the spirit of the Knights of Labor.

"No dread of toil have we or ours,
We know our worth and weigh our powers;
The more we work the more we win;
  Success to trade!
  Success to spade!
And to the corn that's coming in!
And joy to him who o'er his task
Remembers toil is Nature's plan,
  Who, working, thinks,
  And never sinks
His independence as a man.
Who only asks for humblest wealth,
Enough for competence and health
And leisure when his work is done
  To read his book
  By chimney nook.
Or stroll at setting of the sun,
Who toils as every man should toil
For fair reward, erect and free;
  These are the men—
  The best of men—
These are the men we mean to be."

See that the meaning of Labor Day sinks into the hearts and minds of the pupils—that they realize that labor is man's greatest blessing and hope.

Are there no Knights of Labor except those who join this society?

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The boy who carries the fuel and water for his mother, who prepares the kindling for the fire, faithfully attends to the errands, to lighten his mother's or father's work, is a Knight of Labor. A Knight is he who serves well.

Labor Day Lessons

Morning Talk, Meaning of Labor Day.

Language Lesson "What I saw on Labor Day" or "What I did on Labor Day," either oral or written. Literature Lesson "These are the men," poem by Charles Mackay. Drawing Lesson, Picture scenes on Labor Day—men marching with banners, etc.

Song, "Labor Day," Songs in Season.

Picture Study, "The Gleaners," or one of Millet's other labor pictures.

Service

Teach the beauty of service.

Teach the children to help themselves, each other, their parents, teachers, playmates, neighbors and any one who needs help. Let them choose for their motto the following—"Lend a hand."

The highest, noblest work is voluntary service without expectation of reward or pay, service offered because of a desire to be helpful and to make some part of the world better or happier.

Read the following poem, and ask pupils to bring others that speak of service in some form.

"There's never a rose in all the world
But makes some green spray sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender.

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And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawnlight gladness voicing
God gives us all some small, sweet way
To set the world rejoicing."—Anon.

The Knight is the standard of unselfishness in service. How did he serve? By defending or aiding the weak, the helpless, the oppressed, or the injured. Who were some of these knights? Interest the pupils in the stories of King Arthur, of that noble knight, Sir Galahad, of whom Tennyson tells us; of the Crusaders; of the Children's Crusade, by Longfellow; of St. George and the Dragon, of David and Goliath and that perfect knight Jesus Christ, who spent his whole life in service for others.

Reinforce your knight stories with pictures such as "Sir Galahad," "King Arthur," "St. George and the Dragon," etc.

Where are our knights of to-day to perform these services? Is it not possible for a man to be a knight to-day without being publicly proclaimed one? Have we not in our country many brave and kind knights, men who are knights without being so named? Many of our knights to-day fight with the pen instead of the sword. What knights are fighting or have fought with their pens?

Charles Dickens fought to better the condition of poor people, of prisoners and of school children, and did much to right wrongs in his country. He taught lessons of kindness and unselfishness to the whole world. He said the secret of his success was hard work, and a motto he had faithfully tried to live up to, "Whatever is worth doing, is worth doing well." Whatever he did he put his whole heart into and did as well as he could, whether it was work or play.

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Miss Willard fought for the slaves of drink and bad habits; Helen H. Jackson fought with her pen for the good of the Indian, Mrs. Stowe, Whittier, Longfellow and Lincoln fought for the freedom of the black man, and Booker Washington is now doing the same thing. Miss Addams gives her services to the poor, lonely unfortunate foreigners; Miss Barton has worked all her life for the wounded, sick and suffering on battlefields; Judge Lindsey and Mr. George for neglected children, Mr. Angell for animals, and Mr. Burbank for plant life.

If we are to be knights of labor, and give our services to aid those who need us, whom shall we serve?

Teach the meaning of such gems as the following, and have them memorized and copied in their books.

"Perhaps but few of us—possibly none of us—will ever be great in the world's eyes. But to be truly great lies within the reach of all. The world will be richer and better for our having lived in it if *Service! Service! Service!* ever be our motto."

"True worth is in being, not seeming,
In doing each day that goes by,
Some little good, not in dreaming
Of great things to do, by and by;

For whatever men say in their blindness,
In spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth."

Force thyself to abound in little services.

—*F. W. Robertson*

Helping some one else is the secret of happiness.

—*Booker T. Washington.*

We are born to do benefits.

—*Shakespeare.*

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Do all the good you can and make as little fuss about it as possible.

—*Dickens.*

It is ever true that he who does nothing for others does nothing for himself.

—*Goethe.*

'Tis not enough to serve, help them who cannot help again.

—*Emerson*

As long as you live you can help somebody.

—*Elizabeth Ward.*

"Help one another," the snowflakes said,
As they cuddled down in their fleecy bed.
"One of us here would not be felt,
One of us here would quickly melt;
But I'll help you, and you help me,
And then what a splendid drift there'll be."

"If I can stop one heart from breaking,
I shall not live in vain.
If I can ease one life the aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."

If one would be happy let him forget himself and go about making some one else happy.

—*Lilian Whiting.*

It is not enough to have earned our livelihood. . . . the earning itself should have been serviceable to mankind.

—*R. L. Stevenson.*

"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time

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by heart-throbs. He most lives who thinks most, feels the noblest, acts the best."

—*Bailey's* ' Festus."

Character Building In Reading Lessons

Reading is one of the most fruitful fields of all for the supply of material for moral teaching. The moral nature is affected by reading the stories of pure and heroic lives and the beginning of a noble life has often been traced to the impulse received from such reading. With their daily reading, pupils will acquire correct standards of conduct and right views of life.

In selecting reading take especial care to secure a definite moral effect, in addition to intellectual development. Kindness, industry, obedience, courtesy, honesty, truthfulness, patriotism, may all be taught by the subject matter and will not require special explanation by the teacher.

First Reading Lessons

Introduction

Utilize the first reading lesson period in getting acquainted, the teacher with the pupils and their names, the pupils with the teacher and each other. The lessons during the first week may be largely conversational, in which the pupils learn how to introduce themselves and each other, easily and naturally in class, or elsewhere. It will be a lesson in manners as well as in reading, and one your pupils will need to use often. They cannot learn it too early.

As they give their names write them upon the board,—

"My name is Robert."

"My name is Clara."

Assign a permanent place about two feet wide at the board to each pupil and above it write his name to remain

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for the week, or until he is familiar with it. In this black-board space he may do his black-board work for the week.

The second or third day at school should find each pupil's name in script pasted upon his desk, where he can see and copy it at any time he desires. Have the first efforts of the pupils to write their names preserved, in large envelopes or portfolios kept in the desks for this purpose.

Teach the pupils to respond to an introduction with, "I am pleased to meet you" and "I am glad to know you." Teach the children to help each other, and especially the shy children, the unfortunate ones, and the little foreigners, who find everything in this school world so new and strange and sometimes terrifying. Make the children feel that as these children are our guests we must make them as happy and comfortable as possible.

Many new words may be added to the pupils' vocabulary by and through these "play introductions." Let pupils vary the form of introduction after they have become familiar with the first simple form given. The pupils may impersonate the members of a family, and pupils introduce each other as,

"This is John Brown, Miss ———."
"This is my friend, Bessie, Miss ———."
"This is my brother, Miss ———."
"This is my sister, Miss ———."
"This is my father, Miss ———."
"This is my mother, Miss ———."

These statements should be placed upon the board by the teacher and the pupil introduced as brother, sister, friend, father, mother, etc., be asked to find his play name and point it out. Have these name words written upon large cards and hold them up for rapid recognition, allowing the pupil who first recognizes and pronounces them to come and claim the card.

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PHYSICAL CULTURE

"The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable."

—*Plato.*

Bodily Qualities

The teacher should seek to develop the following bodily qualities, "Health of digestion, circulation, breathing, vocal speech, manual skill and ease in handling all muscles."

The pupils need systematic training to enable them to,—

1 Stand and sit erect.
2 Move promptly and quietly.
3 Speak distinctly and gently.

Make a special effort to develop a personal and school enthusiasm to excel in these particulars. Get them started right the first month. For directions that will enable them to bear themselves well see the September Primary Plan Book.

Devote at least fifteen minutes daily to physical culture. Ten minutes of this time may be devoted to physical exercises, the remaining five minutes to talks on the care, control, training, needs, laws and development of the body.

Speak of the ways in which a body may be beautiful,—in appearance, in expression, in usefulness, or service, (as in the poem "Beautiful Things"). How we may make or keep our bodies beautiful,—by care, exercise, thought, training or development.

Speak of the old Greeks, who had such perfect bodies,—

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of the way they trained, lived and exercised in order to make them strong and beautiful.

In building, the Greeks never hurried through their work, or slighted or neglected the parts that were unseen. They believed that their gods were looking at them all the time, and would be grieved or angry if they did not do their work well. They worshipped through their work, doing each smallest part as perfectly as they could. And because of this their work lasted hundreds and hundreds of years, and is still the admiration of the whole world.

That is what Longfellow meant when he said in his poem, "The Builders:"—

"In the elder days of art
Builders wrought with greatest care,
Each minute and unseen part,
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell
Beautiful, entire and clean."

Venus was represented by the ancients as the goddess of beauty. She is generally represented with her son Cupid in a chariot drawn by doves, or by swans, or sparrows. Among the most famous statues of Venus was the Venus of Milo, found in the island of Milos. Show statue, or picture.

The statue was dug up from the earth, by a workman, where it had lain hundreds of years. A Frenchman who happened to be there saw it and realized that it was an art treasure. He bought it, took it to Paris, where it still remains, prized so highly that no money could buy it.

Apollo was the god of beauty and perfect manhood.

Let us study these pictures to find wherein their beauty lies. Let us also try to make our bodies beautiful.

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The French people love beauty and they almost worship at the shrine of this Venus de Milo as a perfect expression of bodily beauty. They have her picture and her statue everywhere, in their homes and art galleries and museums and picture shops. Thousands of art students (that is, men and women who are learning how to draw and paint) from all over the world who go to France to live while receiving or perfecting their art educations, keep a little statue of the Venus de Milo standing on a table or bracket in the sitting room. Every student loves her.

In Paris, at the Louvre, a magnificent treasure house of art and beauty, and one of the most important museums in the world, we find one whole room given up to this Venus de Milo. It is the most celebrated statue in this gallery and stands alone in one section of the building

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The Greeks believed in exercise. Perhaps it would help us to learn something of the physical exercises of the old Greeks. Have you heard of the Olympian Games? We will learn of them later.

The Body House

Teach the very little pupils that the body is just a little house in which the real child lives; that this house is given to them to use and care for as long as they need a home. If they take good care of it, it may last for many years, as do houses built of wood. If not, the house soon shows that it is abused or neglected, and must be patched up or else go to pieces, and be put under ground. Teach that it is necessary to use the right kind of materials (food) to build up the house, else it will be weak instead of strong, and needs to be kept clean to preserve it.

"Have pupils learn to name and locate parts of the body, movement, use and care of each. Show what can be done with each part. How adapted to use; right uses; kindness, how shown by hands, feet, lips and faces. Strong hands, willing feet, lips that can say 'no' when we are asked to do wrong."

Read to the pupils the poem, "The Body House" from the January Plan Book (Primary) and teach the poem "Beautiful Things" in the same book. Sing "A Beautiful House Have I," or "The Child's Heart."

Compare parts of the body with animals studied; compare uses; parts of head, crown, back, sides, face, ears, nose, hair, care of teeth, hair, eyes, ears, face. Parts of hand and feet; care of nails; joints; show how they allow freedom of movement. Give physical exercises related to lessons. Give special attention to hygiene. Emphasize cleanliness and neatness.

Give simple lessons on eating, drinking, breathing, sleeping, with special reference to hygiene and right habits.

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Self control, temperance in eating and drinking. Healthful foods and drinks. Value of sleep, hours of rising and retiring. Ventilation, colds and draughts. Simple lessons on the senses, and what we learn through them. The skin—use, care, cleanliness. Suggested by Sarah L. Arnold in Waymarks for Teachers.

Bearing of the Body House

"Children should be taught to sit erect, especially if they are growing rapidly. When tired or in a position for rest, let them lie down, and entirely remove the strain from the muscles of the back.

Remember that portion of the human anatomy generally known as the backbone, was intended to be worn in an upright position, and the constant pressure of the sections of the vertebrae upon each other is productive of various ills."

When the very little people loll about in their seats, stoop, or sit or walk in an incorrect position, ask them if they have ever seen a house partly tumbled down, or leaning as if it were ready to fall. Would they care to live in such tumble-down houses? Remind them that their bodies are their houses, and they *are* living in them. If they do not want to look like tumble-down buildings they must sit up tall and straight and trim. When they forget, and relapse into the bad habit, simply remark "I see some houses tipping over in this street or town. Where are they?"

With the older pupils it may be necessary several times a day to suggest, smilingly, "Chests out," or "Sit tall."

Seating Pupils

In seating pupils state that the first arrangement may be only temporary. At the end of the week give places in the first row of seats on the right hand side of the room

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to those who are able to govern themselves entirely. Tell them that these seats are to be theirs as long as they prove themselves self-governing pupils.

Reserve a second row of seats also if there are enough pupils to fill it, and keep adding to the rows until every seat contains a pupil who is strong enough to control himself.

Incorrect Sitting Position

If young persons who suffer from dizziness or headache are carefully observed, it will frequently be noticed that their position is faulty. The curved form of the spine results in the pulling of the muscles at the back of the neck, and the difficulty is quite certain to be removed by correcting the habit of sitting.

Growing children are inclined to fall into the very bad habit of sliding down into a chair and sitting for hours with the spine bent almost in a half-circle. That this is injurious, thousands of people who indulge in it never so much as dream, but that it is the cause of many serious ills those who have investigated the subject are well aware. The continual strain upon one side of the spinal column, with the corresponding compression on the other, gives rise to nervous difficulties and affections of the brain. Dizziness, nausea, and blind spells are not infrequently the result of this practice. While the strictly upright position is undoubtedly the most healthy, it seems rather hard work to persuade the young and indolent to maintain it.

Tell them that you would like to have conferred upon them the compliment or distinction conferred upon the pupils of a certain room of which you have heard. The superintendent of this school said that he could always tell these pupils when he met them, without knowing their names or faces, because of their fine, erect bearing.

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SIR GALAHAD

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I will let no day pass this month that does not record some kind thoughts and helpful work begun or done for others

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THE GOOD SAMARITAN

KINDNESS

"KNOWLEDGE alone does not make men better, but kindness does. Knowledge confers power, and kindness prevents its evil application, so both must be inculcated."

"To cultivate kindness is a great part of the business of life."—*Samuel Johnson.*

"That best portion of a good man's life,
His little nameless unremembered acts
Of kindness and of love."—*Wordsworth.*

What is kindness? It is the practice of the Golden Rule. What is the Golden Rule?

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"To do to others as I would
That they should do to me."

Kindness does not hurt others by word, or look or act, or thought. Kindness leads us to help others in every way within our power. It regards the welfare of every living thing. Tell some ways of showing kindness. May a kind word be helpful? A kind look? A kind thought? To whom should we show kindness? Suggest that pupils make it a rule to say all the good they can about every one, but not one word against them.

People are growing more kind and humane as they grow more intelligent, and are better educated. We find the most cruelty and unkindness among ignorant persons. They have not been taught to be kind.

Long ago insane people (which is only another name for sick people) were caged or chained, and left without care or proper food; lepers, persons having a certain incurable disease, were turned out of homes and left to wander without shelter uncared for; they were treated as if they were criminals, because they were sick and unfortunate. Prisoners were tortured, and kept for years in the most horrible cells, damp, dark, filthy places, until many of them died or went insane from neglect and exposure. Galley slaves were made to work till they died at the oars. Slaves were often beaten or tortured to death by their masters. Little attention was paid to cruelty or inhuman treatment of persons, because people were ignorant and had not been taught to think about kindness to others.

Now hospitals and asylums have been established for the sick, schools or homes have been provided for the poor and unfortunate.

Kindness also prompted and secured fresh air funds for poor children, that they might have a few days each year in the pure, fresh air of the country; soup kitchens

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have been provided for the destitute; kindergartens provided for little children who would otherwise have to run on the streets uncared for; city playgrounds are being provided for children; floating hospitals for the care of the sick or poor in the hot summer months; ambulances are provided to carry the sick and wounded without pain; children who broke laws were formerly punished with as much severity as hardened criminals; now they are not held responsible; it is believed that where children break the laws it is because they do not know any better; have not been taught the difference between right and wrong. Schools have now been provided for these children in place of jails.

Many noble, kindhearted, intelligent people have been laboring to bring about a better condition of things. They saw the need of kindness in the world. They thought much about it, and how they might lead other people to think about it, so their kind thoughts have led to kind words and kind acts, for the benefit of many.

But there still remains much to be done, and there is need for all that we can do. There are many people unhappy for need or lack of a little kindness. Look about you this month, in your own home, in school, in your own neighborhood and see if there is nothing for you to do.

Next month we will learn of different ways in which others are doing kind things and remember that kindness helps in all the little common ways of life as well as the great ways.

If a child is not sure what course to take in the treatment of any person, let him be guided by the Golden Rule. If he does as he would be done by, he will always be kind.

Use the "Good Samaritan" picture and story to illustrate true kindness, and the other pictures suggested as well as the stories, poems, songs given at the conclusion of this chapter. Let the pupils read lessons on kindness, memorize

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kindness gems and recite them in the morning, find other gems and stories and bring them to school to be used in the talks.

Lessons on Kindness

The outline given below is from White's "School Management."

Kindness

(1) To parents. (2) To brothers and sisters. (3) To other members of the family and friends. (4) To the aged and infirm. (5) To the unfortunate. (6) To the helpless and needy. (7) The Golden Rule.

Forms of Kindness

(1) Sympathy; (2) deference and consideration; (3) helpfulness; (4) charity; (5) no cruelty or injustice.

Kindness to Animals

1 To those that serve us.
2 Those that do not harm us—birds.
3 The killing of those that do no harm.
4 The killing of animals for food.
5 Cruelty to any animal wrong.

To this list I would add kindness to servants and to foreigners, or Cousins of Other Lands and Races, and Kindness to Plants.

Kindness may be divided into four parts, one for each week in the month:

(1) Kindness to Parents and Brothers and Sisters, as "kindness begins at home."
(2) Kindness to Teacher and Schoolmates, as the school is nearest the home.
(3) Kindness to the world in general, to Neighbors, Friends, Guests, Foreigners, the Sick, the Aged, and Weak, the Unfortunate, the Needy.
(4) Kindness to Animals and Plants.

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TALKS ON KINDNESS

First Week

Kindness to Parents, to Brothers and Sisters

Talk to pupils of their homes and parents; what their parents do for them; how they show their love and care for their children; how they work for them all the time, watch over them, protect them from harm and want; supply them with food and clothes and shelter, books, educate them; give them pleasure when possible. Are they not their best friends? Ought they not to be kind to their best friends? How do they show their kindness? How may they show kindness? Have pupils suggest as many ways as possible and also ways of being kind to brothers and sisters.

Lead pupils to suggest these ways themselves, or as many as they can. By showing sympathy for weakness, or sickness. By showing deference and consideration, that is, deferring to their wishes, instead of our own, considering their rights as well as our own wishes. By helping them and doing little kindly services when they need assistance.

By showing charity, that is, overlooking their faults, or by giving relief if they are needy.

By showing justice, that is, showing fairness and never being cruel. Have pupils give examples of each.

Second Week

Kindness to Teacher and Schoolmates

Speak of the teacher's relations with her pupils. She is their best friend, after the father and mother. She thinks of them and of their welfare oftener than any one, excepting the father and mother. She works for them longer and harder than any one except the father and mother. She plans for them all the time. Ought they not

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to be kind to her? How can they show this kindness? By helping her to make the school room a pleasant place, by governing themselves and obeying cheerfully and promptly; by doing good or faithful work, etc.

How May We Be Helpful to Schoolmates

By helping the smallest ones to put on and take off their wraps; by being friendly and pleasant to the children who are shy, or lonesome, or sad, or deformed, or poor, or strange and be epecially kind to the little foreigners who may be dressed differently from the others and unable to speak our language well. Try to imagine yourself in their places, surrounded by strangers and with every thing different from what you were accustomed. You would not be happy if others stared at you rudely and laughed because your clothes were not made like theirs. Remember what Horace Mann said,—"You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one be not envious of him."

Be especially kind to foreigners; we seem to them very queer people, and some times I am afraid we seem very rude, ignorant people. Most of them have been taught manners, which some of us have not. They could teach us much and we would find them very interesting and companionable, if we only took pains to be polite and friendly and thus become acquainted.

And it is our place to go to them first always, and show our hospitality. Because this is *our* home, *our* country,

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and they have come to see us, and we should treat them as we would wish friends to treat us, if we went to visit them.

If new or shy pupils wish to make friends they must show themselves friendly. They must forget how lonely they feel and try to become acquainted with others who look or act as though they too felt lonely or shy or bashful. If any must be neglected let it be the pupil who shows a desire to ridicule or make unkind remarks about other pupils who may not dress well, or appear to good advantage at first. Pupils who may appear unattractive, or awkward, or homely, or stupid just at first, may prove to be very different after a time; we should not judge pupils at all by the clothes they wear. No one loves a peacock because of its fine clothes or its airs, as it struts about showing off its fine feathers. It has a disagreeable voice which no one likes to hear. But every one loves the plain little brown thrush in its homely dress, because of its song that cheers and gives pleasure. No one cares whether its feathers are showy or plain.

There are still other ways of being kind to your school mates, and one of them is to *refrain* from doing things to disturb the other pupils at work in the school. They can not do their work well if you disturb them by whispering to them, or move about the room noisily, or scrape your feet, and bang your books or attract their attention in any way. They have a right to a quiet room in which to work, and those who wish to be kind will wish to respect this right. When *you* study you wish the room to be quiet, whether at school or at home. Your schoolmates and the teacher also wish it; this is one of the most important ways of showing your kindness, while in school.

Another way is to *refrain* from making unkind remarks about school mates, while on the school grounds, to refrain from teasing or ridiculing other children, from rude or rough unfair play. You can often show more real kindness

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in remembering and observing these things than by doing things *for* people, or giving to them.

Do not let the work end with a short morning talk, but remind the pupils of it during the day as occasion offers. If pupils are careless of bodily movements and make a disturbance, ask them *kindly* if they have forgotten the thought of the day. If children's quarrels come up, or disagreements, ask the pupils before speaking or acting to be guided in speech and action by this thought, "Is it kind?" What is the kind thing to do or say?

Third Week

DEVOTE one day of the third week to kindness shown to guests, friends and neighbors, another to our nation's guests, the little foreigner or the big foreigner (perhaps a Japanese or Chinese servant or laundryman) who is a cousin though he be of another land and race, another to the treatment of servants, in the household (we are all servants, serving in different ways), another day to kindness, respect and consideration to be shown the aged and infirm, weak or sick; another to the needy and unfortunate; the deformed or crippled, or one suffering the loss of hearing, speech or sight, or deficient mentally.

Beautiful Things

Beautiful faces are those that wear,
It matters little if dark or fair,
Whole-souled honesty written there.

Beautiful eyes are those that show
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

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Beautiful lips are those whose words
Leap from the heart like songs of birds
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave and true
Moment by moment the long day through.

Beautiful feet are those that go
On kindly errands to and fro
Down humblest ways if God wills it so.

Beautiful shoulders are those that bear,
The needful burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless
Silent rivers of happiness
Whose hidden fountains but few may guess.

Kindly Speaking

Motto: *"The law of Kindness is on her tongue."—Proverbs.*

A little girl ran in to her mother eagerly saying, "Oh, Mamma, I have heard *the worst* thing about Susy!"

"Stop, dear," said her mother, "have you put that piece of news through the three sieves?"

"Why, what do you mean, Mamma?"

"The first sieve is, Is it true?" "Oh, I guess so! Jenny told me that Charlie told her that—that—"

"The second sieve,—Is it kind?"

"I don't know, I—I'm afraid not."

"The third,—Is it necessary?"

"No, it really isn't. Oh, it won't go through, Mamma!"

Speak gently, kindly to the poor,
Let no harsh word be heard;

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They have enough they must endure
Without an unkind word.

Kind words are but the little seeds
Yet these spring up and bear kind deeds,
Be kind in all you say and do
That others may be kind to you

Kind words are little sunbeams
That sparkle as they fall
And loving smiles are sunbeams
A light of joy to all.

Kind Deeds

How many deeds of kindness
A little child may do,
Although it has so little strength
And little wisdom, too!

It needs a loving spirit
Much more than strength to prove
How many things a child may do
For others by its love.

We'll try always to help our mother;
We won't be selfish to each other;
We'll say kind words to every one;
We won't tie pussy's tail for fun;
We won't be cross and snarly, too.
And all the good we can, we'll do.

Roses of the cheek will fade;
Beauty pass away;
Loving words and gentle deeds
Never can decay.
Children, do you love each other?
Are you always kind and true?

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Do you always do to others
As you'd have them do to you?

Little drops of water, little grains of sand,
Make the mighty ocean and the pleasant land.
Little deeds of kindness, little words of love
Make the earth an Eden like the heaven above.

Kind hearts are the gardens;
Kind thoughts are the roots;
Kind words are the flowers;
Kind deeds are the fruits.

An arm of aid to the weak,
A friendly hand to the friendless,
Kind words so short to speak,
But whose echo is endless,
The world is wide, these things are small,
They may be nothing—but they are all.

Can you put the dewdrop back on the flowers
And make them sparkle and shine?
Can you put the petals back on the roses?
If you could, would it smell as sweet?
You may think my question trifling, dear;
Let me ask you another one.
Can a hasty word be ever unsaid,
Or a deed unkind, undone?"

Be kind and be gentle
To those who are old,
For dearer is kindness
And better, than gold.

Be kind unto the old, my friend;
They're worn with this world's strife

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Though bravely once, perchance, they fought
The stern, fierce battle of life.
Be kind to the aged.
Our health, our friends, our parents dear,
To us by God are given;
We have not any blessings here,
But what are sent from heaven.

Pass It On

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone,
Pass it on.
Let it travel down the years
Let it wipe another's tears
Till in Heaven the deed appears,
Pass it on.

Do you wish for a kindness? Be kind.
Do you wish for a truth? Be true.
What you give of yourself you find,
Your world is a reflex of you.
For life is a mirror. You smile,
And a smile is your sure return,
Bear hate in your heart, and erewhile
All your world with hatred will burn.
Set love against love; every deed
Shall, armed as a fate, recoil;
You shall gather your fruit from the seed
You cast yourself in the soil.

Kindness is wisdom. There is none in life but needs it and may learn.—*Bailey.*

Kindness is infectious. No kind action ever stopped with itself. One kind action leads to another; our example is followed.—*Faber.*

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Swift kindnesses are best; a long delay in kindness takes the kindness all away.

Write your name in kindness, love and mercy on the hearts you come in contact with, and you will never be forgotten.—*Chalmers.*

"Be ye kind to one another. Put on kindness and humbleness of mind."

"Kindness is a language which the dumb can speak, and the deaf can understand."

"Angry words can do no good,
And blows are dealt in blindness;
Words are better understood,
If spoken but in kindness."

"There is no dearth of kindness in this world of ours;
Only in our blindness we gather thorns from flowers."

I expect to pass through this life but once. If therefore there is any kindness I can show, or any good I can do to any fellow-being, let me do it now, let me not defer or neglect it, for I shall not pass this way again.

—*Mrs. A. B. Hegeman.*

"I would say to all: use your gentlest voice at home. Watch it day by day as a pearl of great price; for it will be worth more to you in days to come, than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a heart at home. Train it to sweet tones now and it will keep in tune through life."—*Elihu Burrett.*

Literature

Stories suggesting kindness and sympathy for the unfortunate and what we owe to the weak and helpless.

Kind St. Valentine.

Kind St. Nicholas.

The Good Samaritan.

Rebecca at the Well.

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Ben Hur, *Lew Wallace.*
The Loving Child.
Stories of St. Francis of Assisi's Kindness to Birds.
Life of the Master. *McClure's Magazine.*
Stories of Lincoln's Kindness, of Grant's and Sherman's Kindness.
Stories of the kindness of Miss Barlow, Miss Jane Addams, Miss Booth, Jacob Riis, Dr. Barnardo, Wm. George, Judge Lindsey, Booker Washington.
Kindness to a Beggar. *Coudery's Moral Lessons.*
The Twelve Brothers. *Jataka Tales.*
Snow-white and Red Rose (brotherly and sisterly love).
The Queen Bee. *Jataka Tales.*
Faithful John (kindness to servants). *Jataka Tales.*
Kindness Returned. *White's School Management.*
Saved by Kindness. *White's School Management.*
The Elves and the Shoemaker.
Diamonds and Toads. *Boston Kindergarten Stories.*

Poems

Do All That You Can. *Sangster.*
Little Deeds of Kindness. *Child's World*
Loving Kindness to All.
Be Kind to Living Things.
Speak Kindly.
Little Hands.
Little Gustava.
Piccola. *Celia Thaxter.*
The Good Little Sister. *Cary.*
Sir Launfal. *Lowell.*
Abou Ben Adhem. *Leigh Hunt.*
Who is My Neighbor.
Words of the Song "Kindness at Home."
Over and Over Again. *Pollard.*

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The Fish I Didn't Catch. *Whittier.*
Our Kind of a Man. *Riley*

Picture Studies in Kindness

"A child chooses a picture for what it tells, and life and motion appeal to him very strongly. The best pictures for the little ones are those that have a direct bearing upon their own lives and environment, such as the love of mother and child, tenderness, kindness and care for others, those which inspire sympathy for helpless creatures and dumb animals, etc."

Pictures showing love, care for others, sympathy:
Holy Night. *Correggio.*
Madame Le Brun and Her Daughter. *Le Brun.*
Two Mothers and Their Families. *Gardner.*
The Sick Monkey. *Landseer.*
Feeding Her Birds. *Millet.*
Worn Out. *Faed.*
The Doctor. *Fildes.*
The Good Samaritan.

Songs

Kind Words. *New Century Songs.*
Scatter Kind Words. *New Silver Carols and Songs of Happy Life.*
O, Scatter Kind Words. *Songs of Happy Life.*
Kind Words Can Never Die. *New Silver Carols,* or *Riverside Song Book.*
Be Kind to Your Playmates. *Golden Glees* and *The Whippoorwill.*
It Pays. *Golden Glees.*
Words ol Love. *Golden Glees.*
Learn to Live. *Riverside Song Book.*

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Little Things. *Silver Song Series.*
Deeds of Kindness. *The Nightingale.*
Words of Kindness. *Gems for Little Singers.*
Little Acts of Kindness. *Cheerful Voices.*
Youthful Kindness. *New Silver Carols.*
Golden Rule. *Hubbard's Song Book.*

The following are from Songs of Happy Life:

Kindly Lend a Hand.
Little Hands.
Speak Kindly.
Little Deeds of Kindness.
Loving Kindness to All.

Fourth Week

Kindness to Animals

"In Character building, which is our great business in this world, no small part of the work is done by our treatment of the *animals* committed to our care."

"The lack of humane education is the principal cause of crime."

"It is not so much the suffering of the animal that we are trying to prevent as the moral degradation of the person who causes this suffering. It is the ignorant person who is cruel to animals."—*B. J. Tice.*

"Kindness to animals is not a mere sentiment, but a requisite of even a very ordinary education. Nothing in arithmetic or grammar is so important for a child to learn as humaneness. As a discipline it is one of the most valuable subjects."

It is more a matter of human character than of kindness to animals, and the chief object of schools should be to make good citizens. "Goodness" is merely kindness, and kindness produces happiness and peace.

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Why We Should Teach Kindness To Animals

"1 Public health requires kind treatment to give us wholesome meats—and milk, products that are not poisonous.

"2 Agriculture requires the portection of our insect-eating birds and their nests.

"3 Gratitude requires it for the services they render us, and the happiness they bring into our lives.

"4 Duty to God, who created and gave them, requires it.

"5 Because it adds to the happiness of every human being through life to love and be kind to lower animals.

"6 Because it has been proved in numerous schools of various nations that those taught to be doing kind acts daily to the lower races—feeding the birds, patting the horses, talking kindly to all sensitive creatures, etc.—become in all the relations of life, better men and women."

Devote four days of the week to lessons on kindness to animals, or humane education. The fifth day may be given to the care and protection of plant life.

During the four days let all the lessons be conducted with reference to humane education. The language lesson or morning talk may be followed by a literature lesson, (the memorizing of a beautiful gem on kindness to animals), a song of kindness, a reading lesson on animals, and the science lesson devoted to giving useful information and advice in regard to the care of animals. Humane education may be united with nearly every exercise on the programme, and here is where most of the work in humane education can be done.

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GEORGE T. ANGELL

HAVE the pupils ever heard of Mr. Angell, who has done so much to relieve the suffering of animals in our country and to interest other people in humane education? He had seen so much cruelty practiced and there seemed to be no one to defend or protect dumb animals who had no way to tell of their wrongs. So he gave up his time and his fortune for their cause. He became their good knight and has fought for them for many years—not with his sword, but with his pen, and voice, and money, and influence, and by interesting others he has become the Knight of the Animal World. He is now leading an army of millions of young soldiers. These are joined together in little companies or regiments called Bands of Mercy. They have all joined the army through his efforts, and those of his friends and helpers.

To become a member of one of the companies of his army one must sign the following pledge or resolution and try to keep it: "I will try to be kind to all living creatures and will try to protect them from cruel usage." These bands meet once a month or oftener and repeat the words of this pledge. If Mr. Angell lived in England or some other land beyond the sea he would probably be knighted by a king and called Sir George Angell, but in this country we give our knights a special day in the schools and let the pupils knight him. This we shall do later in the year. In the meantime we may enlist under his banner and by organizing Bands of Mercy form a large regiment for his Humane Army.

We have special days to celebrate the birthday of the

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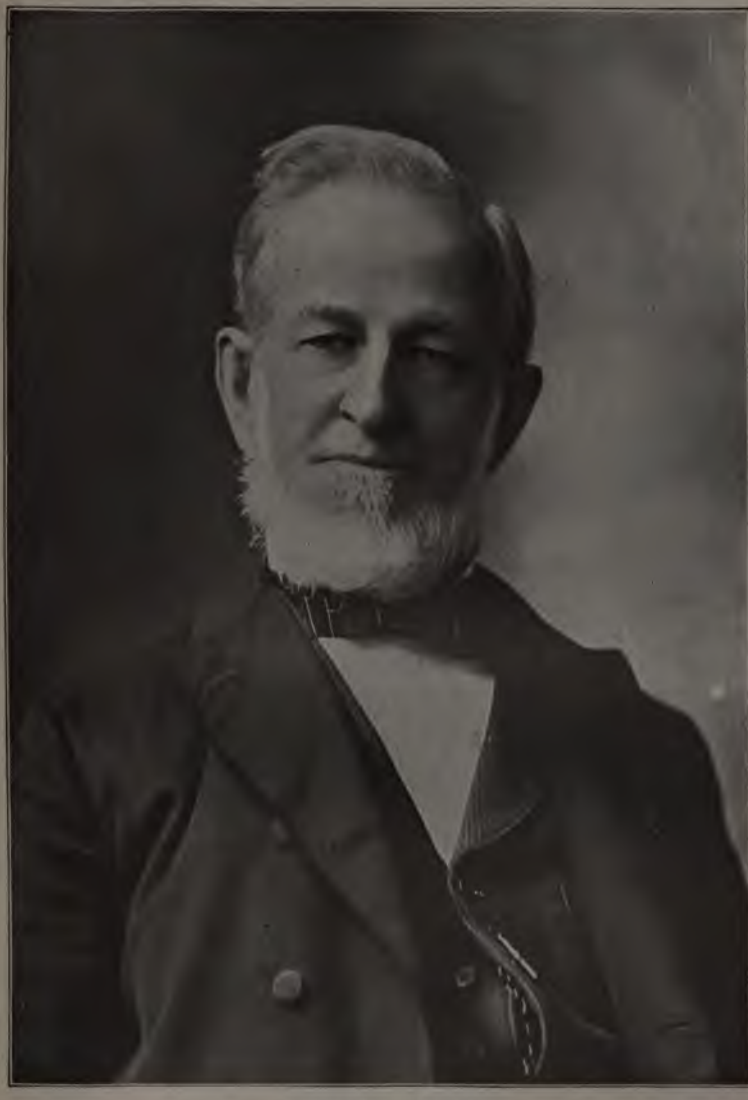

GEORGE T. ANGELL

President and Founder of the American Humane Education Society

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Humane Education

"STANDING before you as the advocate of the lower races, I declare what I believe cannot be gainsaid,—that just so soon and so far as we pour into all our schools the songs, the poems, and literature of mercy towards these lower creatures, just so soon and so far shall we reach the roots, not only of cruelty but of crime.

"A thousand cases of cruelty can be prevented by kind words and humane education for every one that can be prevented by prosecution.

"In our public schools to-day are children who may become criminals or who may become good citizens. It is simply a question of education. We may put into his little hands, as first toys, whips, guns and swords, or may teach him as the Quakers do, that war and cruelty are crimes. We may teach him to shoot the little song bird in springtime, with its nest full of young, or we may teach him to feed the bird and spare its nest. We may go into the schools now with book, picture, song and story, and make neglected boys merciful, or we may let them drift until, as men, they become sufficiently lawless and cruel to throw our railway trains off the track, place dynamite under our dwelling houses or public buildings, assassinate our President, burn half our city, or involve the nation in civil war.

"Is it not largely, if not wholly, a question of education?

"I am sometimes asked, 'Why do you spend so much of your time and money in talking about kindness to animals, when there is so much cruelty to men?' And I answer, 'I am working at the roots.' Every humane publication, every lecture, every step, in doing or teaching kindness to them is a step to prevent crime, a step in promoting the growth of those qualities of heart which will elevate human souls, even in the dens of sin and shame, and prepare the way for the coming of peace on earth and good will to men."—*George T. Angell*, President of the American Humane Education Society.

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greatest Knight of the World (Who was he? What is that day?), Jesus Christ, on Christmas; and the discoverer of our country (Who was he? What day is his?), and our most beloved presidents (Who were they?), and our Knights of Literature, Longfellow, Whittier, and others (Dickens, Scott, Tennyson, etc.), and a Knights of Labor Day with parade of banners. How would it do to have an Angell Day in honor of this good knight of the Animal World, and enlist all the Bands of Mercy in the town, and have a grand army parade with shields and with banners?

If Mr. Angell carried a shield we might find upon it these words:

"The same force fashioned the sparrow
That fashioned the man, the king.
The God of the whole gave a spark of soul
To furred and feathered thing;
And I am my brother's keeper,
And I will fight his fight,
And speak the word for beast and bird
Till the world shall set things right."

They are beautiful words, and it will help us to memorize them and carry them about with us. We will learn more of Mr. Angell's life and work elsewhere and will find his picture in this book.

"Open thy mouth for the dumb."—*Proverbs.*

"Blessed are the merciful, for they shall obtain mercy."
—*Bible.*

He shall have judgment without mercy, who has shown no mercy.—*Bible.*

"Sweet mercy is nobility's true badge."—*Shakspere.*

"He who is not actively kind is cruel."—*Ruskin.*

"Kind hearts are more than coronets."—*Tennyson.*

"We plead the cause of those dumb mouths that have no speech."—*Longfellow.*

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"I shall pass this way but once, so let me do all the good I can to mankind and animal."

I would not enter on my list of friends
(Though graced with polished manners and fine sense
Yet wanting sensibility) the man
Who needlessly sets foot upon a worm.

—*Wm. Cowper.*

"Among the noblest in the land,
(Though he may count himself the least),
That man I honor and revere,
Who without favor, without fear,
In the great city dares to stand
The friend of every friendless beast,
And tames with an unshrinking hand
The *brutes* that wear *our* form and face
The *wehr-wolves* of the *human* race."

—*Longfellow.*

"He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

—*Sam'l C. Coleridge.*

STORIES OF KINDNESS TO ANIMALS

Reprinted from New York Teacher's Monograph

The Boy and the Robin

Robbie found a young robin out in the orchard. Its wing was broken. Rob took it into the house and gave it some bread and milk. He made a cage for it and kept it until its wing was better. Then he let the robin out, but it was so tame it did not fly away. It stayed around the house all summer and used to come to Rob for crumbs every morning.

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The Bird Charmer

James and Lucy were walking in the fields. They saw a man a long way off. When they came near him they saw a strange sight. A great many birds were about him, some were on his shoulders, some on his head and others on his hands. They ate crumbs of bread from his mouth, and flew around him and seemed to kiss him. Lucy looked at the man and said, "The dear little birds seem to know and love you well. How do you make them so tame?" "I am kind to them, that is all," replied the man. "They know I would not hurt them for the world." As the children went on their way they still saw the birds on the man's head, shoulders and hands. Little James said, "How like a king he looks with a crown of birds about his head." It is better to rule by love than fear.

Poems

A Lesson of Mercy. *Cary.*
Sir Robin. *Lucy Larcom.*
The Brown Thrush. *Lucy Larcom.*
The Sand Piper. *Celia Thaxter.*
Who Stole the Bird's Nest?
The Swallow. *Arnold.*
The Pet Lamb. *Wordsworth.*
Telling the Bees. *Whittier.*
Little Red Riding Hood. *Whittier.*
The Bell of Atri. *Longfellow.*
The Emperor's Bird's Nest. *Longfellow.*
Birds of Ketlingworth (adapted). *Longfellow.*
The Mountain and the Squirrel. *Emerson.*

Stories of Kindness Toward Animals

The House in the Woods. *Jataka Tales.*
The Story of the Dog Sultan. *Jataka Tales.*
Snow-white and Rose-red. *Jataka Tales.*

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The Queen Bee. *Jataka Tales.*
The Twe ve Brothers. *Jataka Tales.*
The Hawk and the Pigeons. (*Cruelty to Animals.*)
Fowler and Ringdove. (*Cruelty to Animals.*)
The Ugly Duckling. *Andersen.*
Piccola. *Story Hour.*
A Dog of Flanders. *Ouida.*
Why the Hare has Long Ears. *Popular Science Monthly*, October, 1894.
The Horse that Fed His Friend. *St. Nicholas.*
The Fish I Did Not Catch. *Whittier.*

Teach kindness to dumb animals by reading from such books as Black Beauty, Beautiful Joe, Wood's Folk by Long, Jordan's Matka and Katik or by Thompson-Seton.

Pictures Showing Kindness To Animals

The Little Nurse.
The Pet Bird.
Who Will Buy a Rabbit?
Feeding the Hens.
Two Mothers.
A Family at Home.
Sympathy.
See What Mother Has Brought Home.
Which Do You Like?
Family Cares.
Dogs Hauling Sand.

Reading Lessons On Kindness

First Grade

Kindness to Animals, pages 25, 26, 32, 34, 36, 40, 44, 47 Jones Reader.

Second Grade

Kindness to Animals, pages 12, 41, 52, 58, 71, 94, 96, 98, 125, 135, 154 Jones Reader.

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Third Grade

Kindness to Animals, pages 22, 26, 83, 97, 234, 252 Jones Third Reader.

Fourth Grade

Kindness to Animals, pages 49, 96, 106, 108, 186, 223, 236, 241, 281 Jones Fourth Reader.

Fourth Week

Kindness to Plants

"God sleeps in the mineral, breathes in the vegetable, moves in the animal and wakes in the human."

"God hath a presence,
And that you may see
In the fold of a flower,
The leaf of a tree;
In the sun of the noon day,
The star of the night;
In the storm of the darkness,
The rainbow of light;
In the waves of the ocean,
The furrows of land;
In the mountains of granite,
The atom of sand.
Turn where ye may
From the sky to the sod,
Where can ye gaze
That ye find not a God?"
In the sun, the moon, the sky;
On the mountains, wild and high;
In the thunder, in the rain,
In the grove, the wood, the plain;
In the little birds that sing,—
God is seen in everything

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Read these beautiful gems to the children and question them as to the meaning. If the plant is an expression of God,—if He breathes in and through the plant, we ought not to wilfully and needlessly destroy this "breath' of life If "they serve God who serve His creatures," we wi l serve Him by serving and caring for His plant creatures or creations, as far as we can.

In what way can we serve or help plants and trees? Do they never need our services? Are they never abused, mistreated, mutilated, destroyed, or neglected by people who are thoughtless. Are they never hungry or thirsty or cold or sick? Let us think a little.

A beautiful little tree once grew at the end of this street. It was straight and tall and well formed, and doing its best to become a fine tree. Some boys in going home from school thought it would make a fine swing so one after another took hold of the top of this sapling and pulled it down almost to the earth. They kept up this amusement for some time, until the poor little tree's trunk was so bent with the weight of their bodies, that it could never rise again. Now it lies there with its beautiful green head in the dust. It is dwarfed and maimed and can never hope again to be a fine tree. So its owner must have it cut down and throw it away. He had selected and bought it with great care. He had employed a man to plant its roots very carefully so that they might have a comfortable bed. How do you suppose he feels? How do you suppose the tree feels, if it can feel? Its work and the owner's work were wasted. And they were both anxious that the tree should be a fine tree in order to give pleasure to the people who use this street. It would have given beauty and shade had it been permitted to do its work.

There are other trees near here that have been abused and some of them killed by careless persons cutting or tearing off the bark. The years of life they have been

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spending getting ready to give fruit or shade or beauty have been lost. And why? There were some trees planted on Arbor Day, with care and patience and pleasure by the boys and girls of a certain school. Then those trees were neglected until they finally starved—for want of water and food.

We often see plants that are sick from want of sunlight, or water, or when infected with insects. They need food too, and must have soil which will furnish them with this food. They must be planted right, and not with feet crowded together into such a small space that, like the feet of Chinese children, they can not grow. They need protection from abuse too, as well as animals. They seem to need kindness and love, for when they are admired and loved they seem to grow better and more beautiful. Perhaps this is the reason why plants grow so much better for some people than for others.

Let us look around and see if we can not act the part of a knight to the children of the plant world as has that good knight, Luther Burbank. Let us try to do for plants some of the things he has done. He finds that plants are much like children and need to be trained and cared for as they do.

Let us learn some of the wonderful things Mr. Burbank has done with his plant children, and how through helping them, he has added much to the beauty and riches of the world. We shall learn more of this good knight of the plant world on Burbank Day.

Let us give drink to any thirsty plant that needs it, new soil to starving plants, sun light to our potted plants if we have any, be careful not to crush under foot any living growing thing, not to pull up and throw away any growing plant, unless it is absolutely necessary. The prairies and woods are being robbed of the plants and flowers that grow there by careless, thoughtless people

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who pull up and destroy the roots whenever they pick wild flowers.

Let us plant little school gardens for ourselves, of wild, neglected flowers, and see if we cannot teach them to grow more beautiful. Then we will become knights of the plant world and be entitled to the badge or shield of the plant knight—a shield with a green cross upon it. All of our most beautiful flowers have once been common wild flowers or weeds, and have only become beautiful as they now are by care and kindness and right training.

Let us *never* cause a tree to become deformed or dwarfed by trampling upon it while it is young or swinging on it, or bend it over when slender so that it can never grow straight and tall, or peel or cut the bark so that the tree loses its sap or blood. Let us give the thirsty trees water, and aid in other ways. If insects are injuring or destroying it let us get help for it by finding out what will rid it of the insect pest. Let us build little fences around young trees that are in danger of being trampled upon or otherwise injured. Let us be careful never to trample upon flower beds, or on lawns where the young grass is trying to grow.

Let us take for our motto the motto of the flowers, the plants and trees:

"To grow, to blossom and to bear fruit."

Let us say with Mr. Ruskin, who spent his life in noble service,—

"We will try to make some small piece of ground beautiful, peaceful and fruitful. We will have no untended or unthought of creatures upon it. We will have flowers and vegetables in our gardens, plenty of corn and grass in our fields."

A Kindness or Service Calendar for the School

A card with the word *Kindness* in large letters, another containing a motto and resolution and the picture of the

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"Good Samaritan" may be utilized in making a large school calendar that can be seen distinctly from every part of the room. Or a picture of Sir Galahad or of "The Graces," who preside over kindness, may be used.

Secure a large panel of cardboard, in gray or white. Paste or attach the word *Kindness* to the top. Under it paste the picture of the "Good Samaritan." Below this paste the Resolution or Motto, and last of all attach the calendar. Tell the story of the Good Samaritan, that pupils may know why this picture was selected for the calendar, or of the Graces, who preside over Kindness.

At the close of each day let the child who has made the greatest effort to be kind, considerate, or helpful, or done some especially praise-worthy act, paste a shield over the date of the day just spent in school.

In working for, or in serving, or aiding, or helping by kind acts we are acting the part of a Knight and we are entitled to his shield. Do the children know what a knight is? What gives him this title? For suggestions that will be helpful in this talk see "How Cedric Became a Knight," by Miss Harrison. A teacher's edition of this story will be of great assistance to every primary teacher, and may be secured of the publisher of this book.

During the weeks in which we are making an effort to be especially kind to human beings—to the people about us, we may use a shield with a badge or symbol of the service rendered. This will be a red cross, on the shield. Have pupils ever heard of the Red Cross Society? What does the Red Cross stand for? Where and when used? Tell something of the work of this society and of Miss Barton, the former leader.

During the week we are talking of humane treatment of animals we may use shields with the blue cross. Tell the pupils of the work of Humane Society and Bands of Mercy. Whenever the special effort of the pupils has been

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to shield, defend, aid or care for animals use the blue cross shield for the calendar

During the week we are trying to render special service to plants, we may use the shield with a green cross. This week might be the one in which Burbank Day occurs, and pupils especially interested in his service to the people of the plant world.

Let pupils cut these little crosses out of colored paper and keep them in a box at the desk ready for use. It will add to their interest if the pictures of Mr. Angell, a Blue Cross Knight, who has shown such kindness to animals, and Mr. Burbank, the Green Cross Knight, who has done so much for plants, are hung near the Kindness Calendar, or Sir Galahad may be the Red Cross Knight, of the month.

Let pupils make shields of white, or silver or gold. Tin foil, or silver or gilt paper may be used to cover the shields. On these shields let them fasten the colors of the knight, a red cross on the shield of the man who is fighting or working for the people, blue for dumb creatures, and green for plants. A shield may be hung over the head of each Knight to indicate the order to which he belongs.

Resolution and Wall Motto for the Month

I will let no day pass this month that does not record some kind thoughts and helpful work begun or done for others

The central thoughts or motives that animate our actions this month—*Kindness* and *Industry* or *Service*—are both incorporated in this September resolution or motto.

After a talk on Kindness and Service, speak of this resolution and ask pupils if they would not be willing this month to make it their own and to do each day one kind act at home, at school, or elsewhere.

The pupil who does something very difficult for *him* or unusually praiseworthy, may be the one selected to

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paste the cross or circle on the Kindness Calendar, at the conclusion of the exercise.

Speak of the benefit to themselves, as well as others, of a *habit* of kindly thought; that a month's work, or effort in this direction would do much to fix the habit, would be putting a valuable block in the character we were building and help to build up good, sound, healthy brain cells, that would resist attacks of disease, that might threaten us.

A good time to think over this resolution is before getting up in the morning. If it is hard to remember, get one of these motto or resolution cards or pages and hang on the wall over, or by, your bed; it will make you think kindly thoughts and arouse a desire to be of service — to be of use to some one. Begin the kind acts at home and be sure to do one, or say one kind word before you come to school.

On the way to school, think of some kind act you can do for some one who needs a kindness, on the street perhaps a helpless animal, or a lonely, homesick little foreigner.

Before giving the resolution (see page 82) or placing it on the blackboard say that you have felt it an important matter to *them* personally to have this healthful, helpful Kindness thought and Resolution before them constantly until they have had time to build it into brain cells and habits and characters. Show them the resolution and card. Tell the pupils that you are going to place them on the wall near the Character or Kindness Calendar, where they will see them every day when they enter the room.

Say that every morning after the song and morning talk we will all read this resolution over silently together, and if we have not thought of it before during the morning will take one moment in which to think up what we can do in the way of a kind act. Then, in the evening, just before we go home, we will take one more minute to get out our individual Kindness Calendars and mark the day with a K to stand for a kind act or an S for service performed. It will remind us too, of our desire to be of service, after school hours, at home.

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A Day Book

Each child should be provided with a little blank book. In this book the leaves are dated.

On the front page have the pupils write the words of the resolution for the month:

"I will let no day pass that does not record some kind thoughts and work begun or done for others."

After this written resolve the name should be signed. Under the name write the following gem:

"Count that day last whose low, descending sun
Views from thy hand no worthy action done."

Under this record the worthy action of the day, if but one sentence be written. For the very little people, such sentences as "I said 'thank you' to-day," or "I helped Mamma," "I was kind to-day," will be sufficient. If no kind action or word can be recorded, have pupils write this sentence:

"This day was lost."

If a memory gem on kindness has been learned during the day, it may also be written on the day's page.

The oral and written expression of their efforts to be kind will make valuable language lessons. During the period when the pupils are writing their sentenecs or short stories in their blank books, the teacher may pass about giving help where needed, or stand at the board with crayon in hand, ready to write upon the board any word a pupil may be unable to spell. Ask pupils to raise the hand if uncertain of the spelling of some word, that you may place the correct form on the board for him.

The memory gem may be dictated sometimes, instead of being copied from the board. Give at first such simple gems as the following:

Lend a helping hand.
"The work of the world is done by few,
God asks that a part be done by you."

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When the pupils give their stories orally, require them to rise quickly and quietly, stand erect on *both* feet away from the desk, and to speak distinctly.

One sentence may suffice to tell what was done, as (if in a first grade) "I remembered to say thank you all day yesterday," or "I did not disturb any worker near me yesterday," or "I put some crumbs out for the birds yesterday, or this morning," or "I was careful not to run across any one's yard or lawn yesterday."

If the pupil has a longer story to tell, allow him to go into details.

A month's effort in this direction will do much to establish a habit of kindness, or permanent desire to be of service. To further fix this habit, teach the pupil how to keep an individual Kindness Calendar.

Ask the children if they do not think their parents would be pleased if they were able to take home the September page of their calendar at the end of the month with a record—an *honest* record of a kind deed for every day in the month. But if we could not take home a perfect one, still it would be worth much to be able to make and show a record that showed every week a little better than the *one before.* That would show we were getting ahead, getting *stronger* and show *what* we were working for and toward.

A KINDNESS CLUB

At the end of the month suggest that the pupils organize a Kindness Club, in order to keep interest renewed after this month's motto has given place to another. Let them select club colors, and suggest that they put them on with a club pin—the letter K—to stand for the club motto—Kindness.

Let them select their own officers, a president and secretary, and make out their own rules of conduct, as did Washington.

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The requirements of the members would be the performance of one or more kind acts every day. If a pupil failed one day to keep his pledge, he must redouble his efforts the following day, and at the close of that day record the performance of two such acts.

To encourage a large membership, the teacher might present each member with a bit of ribbon with the letters K. C. stamped upon it. The color of the ribbon to be voted upon by the members of the club. Or she might present club pins to those members who pledged themselves members for one year, or a Perry picture of one of the old time Knights, Sir Galahad, or St. George, or Angell or Mr. Burbank might be given them, to place in their rooms and serve as a remimder of their desire to serve others.

KNIGHTS OF LABOR

If there are pupils who are not inclined to be industrious, make a special effort to organize them into a little "Knights of Labor Society or Club," and give badges or buttons or ribbons to those who pledge themselves to do their best with their work every day and be industrious. The girls may be organized into a "Busy Bee" Club or Circle.

SUGGESTIVE AGENTS OR SILENT AIDS IN CHARACTER BUILDING

Some one has said that the greatest approach to the human mind is through the eye gate. "Through the eye gate armies pass, through the ear gate regiments pass, and through the other gates—nose, mouth and touch gates—straggling individuals pass."

Among the silent aids or influences the teacher may call to her assistance, are pictures, calendars, banners, wall cards or mottoes, black board work and the atmosphere and appearance of the school room.

Pictures are patent as moral factors. Good effects may

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be obtained by a pictorial presentment of the good qualities, virtues, or habits teachers would like to see developed in their pupils.

Have printed and hung on the walls of the school room, home, or child's room, large cards, with such words, phrases, or sentences as will bring to the minds of the children the good qualities, virtues or habits you would like to see them develop.

Such mottoes as "Be Cheerful," "Be Kind," "Be Courteous," "Be Gentle," "Be Energetic" or "Be Busy," or "Work Before Play," will have their effect. When a child shows a disposition to pout or sulk, quietly call his attention to the card, suggesting "Pleasantness" or "Cheerfulness." A bust or plaster figure of the "Laughing Boy" is also effective in such cases. If a child is rude, rough, heedless or noisy, call attention to the "Be Gentle" or "Be Quiet" card. Kindness may be pointed out to the quick tempered, cruel or selfish. A "Be Busy" or "Now" card will stimulate or arouse to action the lazy, idle or dreamy ones.

A SCHOOL BANNER OR MOTTO

During the month, or week or day, in which an ethical theme, thought, or idea is being developed, held and concentrated upon, the word or idea should be placed in very large letters in a prominent place on the black board, or other part of the room. Under it or over it may be hung a picture illustrating the topic or a plaster cast, as the "laughing boy," when the subject "Cheerfulness" is being concentrated upon. Or if written or printed upon the board, a gem bearing on the same subject may be written beneath.

A banner bearing the word to which especial attention is to be directed, or thought upon which the school is to concentrate, may be hung in the main hall, where it will catch the attention of the pupils every time they enter the

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building during the month, with its "Kindness" or "Courtesy" suggestion.

In the Lagrange School, Toledo, Ohio, of which Miss Jane Brownlie is principal, the pupils made a banner bearing the subject or topic being discussed. Miss Brownlie describes it as follows:

"A frame, three and a half yards long, and three-fourths of a yard wide was made of light wood; over this was stretched burlap of a soft green shade, tacked on smoothly with bronze-headed nails, which gave an ornamental finish. Letters proportioned to the size of the banner were cut out of stiff white cardboard, and held in place by brass paper-fasteners. These were easily removed when the word was to be replaced by a new word. The expense of the banner is trifling and it has proved very helpful in the work."

In the absence of a banner, a large card of olive green card-board a foot wide and two and a half or three feet long might have white cardboard or white paper letters pinned on it, and hung in a prominent place in each room. This would cost but a few pennies and a little work. The letters to be used for this purpose may be prepared some time before they are to be used. The letter designing and cutting may be given to the older pupils for seat work, when they have finished their regular work.

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Gems by Luther Burbank

A day will come when the earth will be transformed, when man shall offer his brother man not battles nor bayonets, but richer grains, better fruits, fairer flowers.

In the great changes in plant life no powder is burned, no big guns brought forth, no martial music is heard. These are destroyers, not producers; the kindly forces of Nature are quiet, but persistent and all powerful. The silent forces embodied in plant life have yet a part to play in the regeneration of the race, which by comparison will dwarf into insignificance the services which steam and electricity have so far given.

Plant breeding is in its earliest infancy. Its possibilities and even its fundamental principles are understood by few. But the plant-breeder is now learning to guide even the creative forces of Nature into new and useful channels. This knowledge is a most priceless legacy, making clear the way for some of the greatest benefits which man has ever received from any source by the study of Nature.

The Training of the Human Plant

What is the most precious and pliable product of all the ages. It is not pigs, mules, cotton or corn, books or locomotives—but children.

The greatest thing in the world is to make people happy; the next greatest is to make them think.

If one has done well, let us tell him so, without fear of spoiling him, while his mind and heart are still responsive.

Those who labor with hands, feet or brains are the real saviors of the nation and the home. Idleness, selfishness, and dishonesty will in all cases lead to crime, poverty and disgrace. Individuality, sincerity, manly and womanly courage to stand by our convictions, are necessary for any success.—Luther Burbank.

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LUTHER BURBANK

A Knight of the Plant World.

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LUTHER BURBANK

LUTHER BURBANK was born March 7, 1849, in Massachusetts, in the town of Lancaster. If you look on the map you will find it is not far from Boston. His name, like most names, has a little story of its own. "It was originally berme-bank. Every canal has its towing-path. On the other side the bank is left as it was cut through, save where deep and treacherous cuts have been made. In such places berme-banks are constructed, a leveled place at the canal's brink to intercept the sliding earth from above. Some one built a cottage, perched like a bird on a berme's narrow hold, and thus the name came."

When a baby, Mr. Burbank was unusually fond of flowers. If given a blossom he did not tear it to pieces, as many little children do, but preserved it carefully until it faded. When a tiny boy he chose plants for pets, instead of animals.

His friend, Mr. Harwood, in his book "New Creations of Plant Life" (which is the story of Mr. Burbank's life and work), says that when a very little fellow, he was given a cactus plant in a pot, and that for hours at a time he would trudge about the house carrying this plant in his arms. One day he stumbled and fell, breaking the pot and destroying the plant. He grieved over this as if it had been a pet animal.

When he went to school the attention of the teachers and pupils was attracted to him because of his love of flowers and trees and birds, and his knowledge of Nature. He observed all forms of plant and animal life very carefully and read every book he could find about them. At the age

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of twelve he was far ahead of most boys in this knowledge. But he did not care much for the study of botany as taught at that time. Children were taught to study and classify dried and dead flowers—"plant mummies." He liked the living plants—to see them bud and blossom and grow under his own eyes, and direction.

As he watched the potter at his work, changing and molding clay to forms of his own liking, he wondered whether plants might not be molded as well, and changed to new and more interesting, beautiful, or useful forms. He decided to try this. He felt sorry for the weeds and wondered if he might not improve them.

He visited the prairies and hill sides and transplanted to his own garden wild flowers that were small and unattractive. He cared for them, giving them the pleasant surroundings they needed, and watched them increase in size and beauty. Luther had a cousin, living in the same house, who was a friend and helper of Agassiz, the great scientist. During the long walks the two took together, the cousin explained to Luther much of their work with plants, animals, rocks and soils, and this caused the boy to become more than ever interested in Nature work.

After finishing the course in the common schools, he attended the academy at Lancaster. For several winters he studied there, working the rest of the year. Every spare hour was spent in reading and study.

At the age of sixteen, he was placed in a plow factory in Worcester, being designed by his family for a manufacturer. He did not like the work in this dusty shop, and the pay of an apprentice was very small, but he applied himself to the work with such close attention that he soon discovered a way to improve the machine with which he was working. The machine he invented was a valuable one and his employers were so pleased that they increased

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his wages and desired him to remain and devote his time to inventions.

He was not satisfied to remain in the factory, however He wanted to work with plants, in the pure air and sunshine. He had been much interested in some experiments with plants that had been made by his uncle and grandfather, in which they had tried to originate new varieties of grapes and rhubarbs and other food plants. He desired to make some experiments of this kind for himself, so he left the factory and began seed-raising and market gardening. It was his ambition to grow a new potato, better than the common varieties in use.

In a patch of Early Rose potatoes raised in his mother's garden, he noticed that the leaves of the potatoes varied in shape, and that but one plant bore a seed-ball. He had produced his plants by seed potatoes or cuttings of potatoes, but knew that if he could secure seed from the plants, a new and better variety might be secured.

This seed-ball therefore, was watched with the greatest care, and when one morning it disappeared, he was in the greatest despair. A long and careful search was made for it, but in vain.

Mr. Burbank was greatly disappointed, but was still unwilling to give up. He renewed his efforts and made a more thorough search to find the treasured seed pod, and this time was successful. It was found under a vine over fifteen feet away, where it had been knocked by some passer by.

The precious pod was carried home in triumph and next year planted. From the twenty-three small seeds within the seed-ball sprang the plant that produced the Burbank potato—now known throughout the world.

Mr. Burbank received only one hundred and fifty dollars for this potato which bears his name, but it has added over twenty millions to the wealth of the world.

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He continued in the seed and plant business for a few years, gaining for himself a reputation as a successful grower and exhibitor at the agricultural fairs.

While working in the garden one hot July day, he had a partial sunstroke, and this made him think of finding a climate where the summers would not be hot enough to bring a return of the attack. He chose California, and with a little money and ten of his new potatoes he started on the trip we shall shortly take.

When Mr. Burbank left his home for the West, he was just a little past twenty-one. There were few farmers or fruit growers in California then, but he saw that the region north of San Francisco and round about Santa Rosa would be a rich farming country some day. He decided to settle there and establish a nursery. (What is a nursery?)

It was first necessary to get work, however, in order to get enough money to buy a little land. Work was not easy to get, and day after day he hunted for it without success. His money was soon gone and then came a hard struggle for life. He did all kinds of odd jobs, and the roughest, hardest work, in order to keep from starvation. He slept at times in chicken coops or sheds because he had not enough money to pay for a lodging.

The exposure, hard work and poor and scanty food brought on an illness which almost ended his life, but never for one minute did he give up hope or weaken in his determination to stay and carry out his plans. With the return of health came steady employment and after a time he saved enough to buy a small plot of ground in Santa Rosa, and start his nursery. This was the beginning of the plant school that has since become known all over the world.

From the very first, Mr. Burbank was determined to become not merely a raiser of fruits, but an improver and if possible, a creator. The Good Book said to him "Behold I have given you every herb-bearing seed, which is

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upon the face of the earth, and every tree in which is the fruit of a tree bearing seed." He read that to man was given dominion over every living thing which is upon the face of the earth, and to him this meant plants as well as animals.

He did not think that we needed to go on generation after generation, eating the same fruits, smelling the same fragrances, looking at the same flowers with the same colors; we need not forever make our bread of the same grains, grown as they have been grown for generations. He thought the shapes might be of our own choosing, and the colors, the perfumes, and the flavors. If we could not create we might guide Nature in creating, and mold and shape her products to our will.

Mr. Burbank felt that this was a most important work and wished with all his heart to do it. He had known what it meant to suffer hunger. He saw that most crime and weakness and inability come from not having food or the right food, and that it would be a great benefit to have the right things to eat. If men were given better food and enough of it, they would become better.

He felt that we needed beauty in life, and for this reason need flowers and should have the choicest it is possible to grow.

For thirty-five years he has been working quietly and patiently and steadily to do what he planned to do, improve plants. He has been during this time, a nursery man, a seedman, a florist and horticulturist, but only for the purpose of securing funds to carry on his work of improving plants.

Longfellow wrote a poem for the birthday of his friend Agassiz that might have been written also for Mr. Burbank—

Nature, the old nurse, took
The child upon her knee,

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Saying "Here is a story-book,
Thy Father has written for thee!

"Come, wander with me" she said
"Into regions yet untrod;
And read what is still unread
In the manuscripts of God."

And he wandered away and away
With Nature, the dear old nurse,
Who sang to him night and day
The rhymes of the universe.

And whenever the way seemed long,
Or his heart began to fail,
She would sing a more wonderful song
Or tell a more marvelous tale.

The way has seemed long and hard many times, but he has never lost heart.

When failure seemed near, he held steadily before him some such thoughts as that given in these lines:

"Fresh seeds for all the time to be,
Are in my hands to sow,
Whereby for others and for me
Undreamed-of fruit may grow."

He saw before him constantly pictures of "better grain, nuts, fruits and vegetables, all in new forms, sizes, colors and flavors, with more nutrients (explain meaning), and less waste, and with every injurious and poisonous quality eliminated (as he has done with the cactus), and with power to resist sun, wind, rain, frost and destructive fungi (what is this? Explain if pupils can not), and insect pests; fruits without stones, seeds, or spines; better fibre, coffee, tea, spice, rubber, oil, paper and timber trees, and sugar,

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starch, color and perfume plants." Every one of these and ten thousand more, he felt to be within the reach of skill in plant-breeding. For these things he has steadily worked.

In his Nursery Training School, he has worked with over two thousand five hundred different kinds of plants. He has transformed the shasta daisy, once almost a weed, into a huge, fragrant flower. He has made the lily the amarylis, the clematis, and the rose grow to great size, and other flowers take on new shape and beauty. He has taken flowers that were beautiful but of disagreeable odor and made them fragrant. He has perfected an everlasting flower that keeps its luster and freshness years after being cut from the stem, and can be used in place of artificial flowers in millinery.

But to make flowers more beautiful has been but a very small part of Mr. Burbank's work. He has produced a new thornless cactus, with a fruit that is good food for man or beast, through which the desert places will be reclaimed; he has produced the fastest growing walnut tree in the world, and a chestnut tree that bears at eighteen months. A plum, rich, juicy, and large, with no pit, and one with the flavor of a Bartlett pear. He has made little skinny prunes big, fat sugary ones; a new fruit named the plumcot. He has produced many new kinds of apples, pears, peaches, plums, nuts, and fruit trees that will withstand the frost and bloom early. He has made a white blackberry and a thornless blackberry and raspberry; he has made a new berry called the primus, from a raspberry and a blackberry. He has made a giant rhubarb to bear all the year round. He has produced the pomato, a fruit grown on potato vines; he has grown wheat with three more kernels on a head than were ever grown before.

Mr. Burbank does not care to make money. This is what he says about it:

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"The plant-breeder is an explorer into the infinite. He will have 'No time to make money,' and his castle, the brain, must be clear and alert in throwing aside fossil ideas and rapidly replacing them with living, throbbing thought, followed by action. Then, and not till then, shall he create marvels of beauty and value in new expressions of materialized force, for everything of value must be produced by the intelligent application of the forces of Nature which are always awaiting our commands.

"But these vast possibilities are not alone for one year, or for our own time or race, but are beneficient legacies for every man, woman, and child who shall ever inhabit the earth. And who can estimate the elevating and refining influences and moral value of flowers with all their graceful forms and bewitching shades and combinations of colors and exquisitely varied perfumes? These silent influences are unconsciously felt even by those who do not appreciate them consciously, and thus with better and still better fruits, nuts, grains, and flowers will the earth be transformed, man's thoughts turned from the base, destructive forces into the nobler productive ones which will lift him to higher planes of action toward that happy day when man shall offer his brother man, not bullets and bayonets, but richer grains, better fruits, and fairer flowers."

The study of the life and work of Luther Burbank is fitting for this month of fruition.

Where it is not possible to devote a special day, or week, to Mr. Burbank's work with the plant school, supplement the regular nature or science lessons with the material given here.

MR. BURBANK'S HOME

WE HAVE taken many pleasant little journeys together, in imagination. How would you like to take another—a little journey to the Golden West, to see one of the most useful and wonderful men in America, and his School for the

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Education of Plants. The stories that one hears about him and his work make one think of fairy tales and wizards.

So wonderful and unusual is his work that people often speak of him as the "Wizard of the Garden," the "Wizard of the Orchard," the "Wizard of the Plant World," "Wizard of the Vegetable Kingdom," the "Wizard of Agriculture," and the "Wizard of Horticulture." Do you know what horticulture means? Explain. What is the meaning of horticulturalist? What is the meaning of agriculture? Agriculturist? Mr. Burbank only smiles when people call him a wizard, and says there is no magic about it. But his work seems like magic to those who do not understand it.

He has produced more new fruits and flowers than any man who has ever lived since the world was made. He is the foremost man in the world in the production of new and improved forms of fruits, flowers, grasses, vegetables, trees and nuts.

If we would learn of it and the valuable secrets he has learned from Nature we must go to him, in his western home. And there is one thing about his work that makes it interesting, even to the youngest pupil in any school. The work that he is doing, you may all begin to do now. You need not wait to begin until you are grown up. To be a great general, or a statesman, or inventor, or writer or painter, you must wait until you are grown, but you may begin this very day to study plants and you may make some wonderful discovery or improvement with plants that will make you famous before you are out of school.

Mr. Burbank lives in Santa Rosa, a town in the northwestern part of California. How shall we reach this place? In which direction shall we go? What road shall we take? Why? Consult the map and railroad guides. How long a journey will it take? How many miles? What will a ticket cost? Through what states shall we pass? What large cities shall we pass? What are the features of the

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HOME OF LUTHER BURBANK

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Painter of the Fruits and Flowers

Tune: Park Street.

O Painter of the fruits and flowers!
We thank thee for thy wise design,
Whereby these human hands of ours
In Nature's garden work with thine.

And thanks that from our daily need
The joy of simple faith is born;
That he who smites the summer weed,
May trust thee for the autumn corn.

Give fools their gold and knaves their power,
Let fortune's bubbles rise and fall;
Who sows a field or trains a flower
Or plants a tree, is more than all.

For he who blesses most is blest;
And God and man shall own his worth,
Who toils to leave as his bequest
An added beauty to the earth.

And soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at last in heaven.

John Greenleaf Whittier.

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country through which we shall pass? What mountain ranges shall we cross? What large rivers?

Is Santa Rosa on the line that takes us across the continent? To what city shall we go before going to Santa Rosa? Would a visit to San Francisco be interesting at this time? Why? Would it be pleasant? Why not? The business part of the city was almost destroyed by fire and earthquake recently and will be a long time in rebuilding.

Santa Rosa, a "town of roses," nestles in a hollow of the mountains, something over fifty miles from San Francisco. It is like many other California towns, full of gardens, flowers, foliage, birds and shady nooks. And these last are needed, for California is a country of almost constant sunshine.

On the outskirts of the town, a few minutes walk from the station, is Mr. Burbank's home. It is not the fine mansion in which one would expect to find so distinguished a man living, it is not a show place. It is only a plain cottage, almost hidden by climbing roses and vines and surrounded by palms and shrubs. A green hedge extends from the street gate almost to the porch steps. Green lawns lie on either side of the hedge, and about and beyond the lawns are beds of many kinds of flowers.

A few fine trees stand on the lawns and some handsome walnut trees line the avenue in front. A great sugar prune tree stands at a rear corner of the house and near by a giant cactus. The grounds occupy the whole block and are enclosed with a low white picket fence.

Over the gate is a big sign which tells us that we are on private grounds and that no visitors are admitted. But this does not stop us, for we have asked and received permission to come. When we reach the door we find another sign over the porch which says "No admittance, except on business. All visits limited to five minutes." This does not look very hospitable, but Mr. Burbank's secretary,

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who comes to the door to meet us, tells us that it was necessary to put up these signs to protect Mr. Burbank from the swarms of visitors who flock to the house every day.

On the wall of the sitting room is pinned a slip bearing these appropriate words of Emerson's: "If a man write a better book, preach a better sermon, or make a better mousetrap than his neighbor, though he built his home in the wilderness, the world will make a beaten path to his door."

And this Mr. Burbank has found to be true, for people by the thousand, from over land and sea, have found a path to his door. Because he reads plants better than any man living, and trains them to better service, the world flocks to his home, though it is only a cottage. More than half the people who come to Santa Rosa come to see him. Many of these visitors are famous men, scientists from all parts of the world, who are much interested in his work. Others are only curious and care nothing for his plant school. Very few are invited.

He receives many letters a day asking about his work, and begging for seeds, slips, fruit, flowers, advice, and information about plants and work, and for his photograph and autograph. It takes him five hours a day to answer his letters, even with the assistance of his helpers, and if he saw all his visitors, it would take five hours more of his precious time. Mr. Burbank feels very badly because he cannot see all these people and answer all their letters. He would do it if he could.

Though he has almost no time for rest or recreation, and has not had a vacation in fifteen years, he is kindness and patience itself in showing and explaining his work, when he has a minute to spare. He is never happier than when doing something for some one else, though every minute is precious, and every hour lost means the loss of perhaps hundreds of dollars. He never loses his patience or fail-

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in courtesy to the thoughtless, idle visitors who rob him of his much needed rest and valuable time.

On the walls of the rooms of this house are a number of photographs and fine paintings of his flowers, presented to him by friends. The famous flower painter, Paul de Longpré, also living in California, is a great admirer of this famous creator of flowers and has sent him some beautiful work.

There is a fine bouquet of his new fadeless Australian star flowers, on the mantel. It has been there months, but is fresh looking as when first picked and placed there.

The superintendent, who shows us about the grounds, tells us that Mr. Burbank has friends and helpers everywhere, sending him new seeds or bulbs or roots or plants, keeping him informed as to work that is being done with plants elsewhere.

He issues catalogues, telling about his plants, and sends them all over the world. Even kings and princes write to Mr. Burbank, asking for his help, in providing food plants for hungry people, who find it difficult to grow grain, fruits and vegetables.

Near the house are a small greenhouse and other outbuildings required in the culture of plants. In the greenhouse, plants are being tested all the time, in order to hasten the growth.

Back of the greenhouse is a packing house or store house, for seeds. Thousands of bags and boxes containing seeds, roots and bulbs are here. These seeds are very valuable, for if they were destroyed it would not be possible to get others like them.

The Burbank place and "Plant Training School" is only nine acres in extent. At Sebastopol, six miles away, there is the other garden or experimental farm of fifteen acres.

He has twenty trained gardeners to help him with his work, and does nothing that these helpers can do for him;

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but there is much that they can not do, because they do not understand plants as he does. His assistants are picked from among thousands of men who come or send to him for positions. No workman is employed who uses tobacco or liquor, which injure the work of hand or brain.

The workmen must be careful, painstaking, patient, watchful, industrious, intelligent workers, for the work entrusted to them is of importance to the whole world.

They must know how to protect the plants from injury, from insects, gophers and thieving birds, and to guard them from sickness, for plants sometimes have diseases as well as people. They must know how to graft, bud, pollinate, and sow seed, how to weed carefully, which is important work, though it seems very simple and easy. It requires steady nerves to remove the weeds without disturbing the tiny, delicate plants about which they grow.

An ambitious man came to Mr. Burbank one day, bringing with him his son, whom he wished taught some of Mr. Burbank's secret or magic methods with plants. "I have no secrets or magic to impart. It is the simplest study in the world," said the master of the wonder-garden. The boy remained six months and went home. There was nothing to learn, he said. He had not learned to observe closely, and was unwilling to work carefully and wait patiently for results. He could not "learn to labor and to wait," as has Mr. Burbank.

Many college men come, asking for the privilege of assisting Mr. Burbank with his work, but very few are careful or thorough enough to do it well. Some come, thinking they may be able to learn the secret of Mr. Burbank's success, but go away disappointed when they find it means just hard work, patience, close observation, and love for and sympathy with plants.

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Mr. Burbank's Plant School

How many have heard of Froebel? Who was he? What did he do? If pupils are unable to tell, explain that he was a man who did much for children and lived such a beautiful and unselfish life that his name is loved and honored everywhere. He thought the true way to teach little children was to let them grow as the flowers do, in pleasant gardens, and that was the place where he taught many little people beautiful lessons.

He called it the kindergarten, which means child garden; and each little child was to him like a little flower.

Mr. Burbank feels about plants as Froebel did about children. What Froebel did in his kindergarten or child garden, Mr. Burbank has been doing in his plant garden or school. He might be called the Froebel of the Plant World, or the King or Knight of the Vegetable Kingdom, or the Fairy Godfather of the Plants.

Mr. Burbank says:

"I have here a plant school—an academy for fruits, flowers, berries, vegetables, and trees—and I am trying to teach my scholars how to develop their good natural qualities and to learn other virtues. I am trying to train them for greater usefulness: to teach them new virtues, new qualities, which will make them better and brighter—which they can pass along to the next generation, just as if they were men and women.

"In the study of the life of the plants, both domestic and wild, we are surprised to see how much they are like children. Study their wants, help them to what they need, be endlessly patient, be honest with them, carefully correcting each fault as it appears, and in due time they will reward you bountifully for every care and attention, and make your heart glad in observing the results of your work."

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If flowers, trees and plants could talk they would certainly say that Mr. Burbank was their fairy god-father. He seems to have heard and granted their wishes or prayers just as Cinderella's fairy god-mother heard and granted hers.

A friend once said to him, "How can you tell among a hundred thousand young fruit-trees, or flowers or vegetables, those that are best fitted to live, saving only perhaps a single one out of the whole mass?"

This was the answer,—"You see a face on the street, a thousand faces, ten thousand; instantly, as you see each one, without thinking how or why you do it, your mind shows you the difference in those faces,—there are no two alike. If you are a shrewd business man you can tell almost unerringly, whether any one of those ten thousand is the one you want. I read these plants as easily as I could read human beings."

Imagine a convention of flowers and plants, each eager to present its petition to this fairy god-father. Try to put yourself in the places of these plants, and see and feel their need. One asks silently to have its dull unattractive dress made bright and beautiful. Another with a long, thin or awkward or clumsy stem or stalk asks to be made graceful or strong and sturdy; another flower is top heavy—has a head too large for its body, and wishes to be reshaped; another has a disagreeable breath and wishes it sweetened; another is a dwarf and would be given size; another is too large and would be made smaller; one is wild and would be tame. The fruit trees and berries have made their wants known also. The sour or bitter would be sweet, the hard made soft and juicy and mellow; the coarse made delicate and fine flavored; those with too large or too many seeds would be rid of them. He seems to have heard them all and to have given them their wish just as far as he could.

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He seems to enjoy this service too, and to feel that it is worth while to work even with weeds.

He says: "What occupation can be more delightful than adopting the most promising individual from among a race of vile, neglected orphan weeds with settled hoodlum tendencies, down-trodden and despised by all, and lifting it by breeding and education to a higher sphere, to see it gradually change its sprawling habits, its coarse, ill-smelling foliage, its insignificant blossoms of dull color to an upright plant with handsome, glossy, fragrant leaves, blossoms of every hue and with a fragrance as pure and lasting as could be desired?"

Mr. Burbank believes that plants may and should be trained and educated just as children are. When he undertakes to train a plant he does just what a teacher does with his pupils, he helps it to get rid of bad habits—for plants have bad habits. He tries to make it stronger, more vigorous and more attractive. If it is slow in growing and developing, he hastens its growth. If it appears late in the spring he hurries it up, and makes of it an early flower. If it has not a good color, he adds to its hue; if it has a disagreeable odor he removes it and gives to it perhaps a sweet fragrance. If it is frail, he makes it hardy.

He teaches his plant children to be industrious, to live in any kind of soil or climate, to bear fruit early and late, and be healthy and hardy no matter if it is warm or cold, or dry or raining.

He is a plant surgeon, for he grafts new plants to plant bodies. He gives them pleasant surroundings, good food, kind attentions and encourages them to do their best. They respond to kindness as quickly as people do, and some of them become so changed that their old plant friends or even their mothers would not know them.

Mr. Burbank says,—

"If we invite Mr. Thistle or Mr. Cactus into our gardens

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and patiently and earnestly teach and thoroughly convince him that all the marauding animals shall be kept out, it will not be very long before some member of his tribe will see fit partly to discard some of those exasperating pins and needles and put on a more civilized suit of clothes; and by further careful selections from this one varying individual others are produced which are absolutely spineless, to remain so as long as the marauding animals do not disturb them, often becoming useful members of our parks and gardens. It is great effort on the part of the plant to produce all these spines, and when this effort is made unnecessary the plant will at once become more docile and pliable, and can be easily led into almost any useful occupation in which plants are employed.

"Roses, blackberries, raspberries, and gooseberries can also be made as free from thorns as strawberries or apples are, by the same education and individual selection. At present, however, the authors of new fruits and flowers are fully employed in improving the size, abundance, and perfection of form, color, and fragrance in flowers and the abundance and lusciousness of fruits, otherwise the thorns would have been eliminated long ago."

Among the pupils of this plant shool are the rose, lily, violet, geranium, daisy, poppy, columbine, golden-rod, passion flower, fuchia, verbena, dahlia, larkspur, lavender, Mexican tiger lilies, the tobacco, sugar cane, rhubarb, apple, peach, pear, plum, prune, quince, cherry, loquab, "service tree," Chinese rice-paper tree, liquorice plant, chestnut, walnut, almond, currants, mayberry, blackberry, raspberry, plumcot, primus berry, cactus, and many, many others.

In ten years after starting his nursery, Mr. Burbank had built up a prosperous business, combining the nursery with experimental work with plants. By 1903 he had amassed quite a little fortune and sold out his business in the hope

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of spending all his time with experiments with the training and breeding of plants. This is very costly work, however, and the fortune was soon gone. He could see no way of going on, yet could not think of giving up, as the results of years of work would have been lost. Just at this time the Carnegie Institute, at Washington, came to his aid and placed at his disposal ten thousand dollars a year for ten years to carry on his great work. This left Mr. Burbank free to devote all his time to his beloved plants, and made him quite happy. (See Burbank Day, page 111).

"Thou shalt love knowledge, the food of the intellect.

Thou shalt show to thy teacher the same gratitude as to thy father and thy mother.

Thou shalt do every day of thy life a good and useful deed, thereby sowing the seed of goodness.

Thou shalt honor good men and true women, esteeming everybody the same as thyself, and bow thy knee before none.

Thou shalt hate nobody and offend nobody; thou shalt not know the word of vengence, but shall stand for thy right and suffer no oppression.

Thou shalt remember that all the good of the world is the product of labor and that who enjoys the good of the world without working robs the industrious of his right."

When the apples have rosy cheeks in the orchard, and the golden corn is waving in the fields, you know that it is September.—*Hugh MacMillan's Clock of Nature.*

Millions are poured into our colleges and universities to educate the brains of America, while almost nothing is done to educate the heart.

"Kind hearts are more than coronets."—*Tennyson.*

"The great duty of life is not to give pain."

—*F. Bremer.*

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Burbank Day or Week

LUTHER BURBANK.
Born March 7, 1849.

Exercises for Burbank Day

The Burbank Day programme or exercises will need to be adapted to the season or the school. If given during a month when it is possible to secure fruits, flowers and plants let the pupils "play" that they have invited Mr. Burbank's "School," or adopted "Plant Children," to spend a day with them in the school room.

In the primary grades the pupils might personify the plants and tell their story, holding the specimens in their hands as they talk, or showing pictures of each.

In the intermediate grades the programme might take the form of "A Journey to Mr. Burbank's School or Home."

The events of this journey and the lessons learned through the visit to the Burbank Wonder Garden might be incorporated as a part of the afternoon exercises. Let the pupils learn and recite Burbank "gems" of thought, as a part of the programme.

Appoint a committee to plan for the room decoration and let the pupils do all this work. Appoint another committee to secure the tree to be planted on Burbank Day and known as the Burbank Tree.

Lessons for Burbank Day

Morning talk. Quotations from the Bible referring to plant life, as, "Consider the lilies," "Be thou glad, Oh,

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thirsting desert; let the desert be made cheerful and bloom as the lily." (Isaiah xxxv.)

Song, "Ye Shall Know Them by Their Fruits."

Story of Mr. Burbank's life and work, told by the teacher, or read by the pupils.

Presentation and discussion of Mr. Burbank's picture and that of his home. These were sent them by Mr. Burbank himself.

Geography Lesson—A journey on the map and in imagination to Santa Rosa, California, Mr. Burbank's home.

Nature Lessons—Out of doors.

1 If the season will permit, have the school gather in the yard and watch the planting of a Burbank Tree, at the close of the exercises on Burbank Day. Have the tree planted by some one who knows how a tree should be planted, that the pupils may receive a lesson in tree planting. The teacher should give a little talk on the care it will be necessary to give the tree in order that it may develop as it should and be given a chance. Appoint a committee to give the tree water when necessary for the balance of the year. A walnut or chestnut tree might be selected for the Burbank tree.

Language—Oral descriptions by pupils of Mr. Burbank's plant pupils or new creations in flowers, fruits, food plants and trees. These to be illustrated by objects or pictures.

Drawing—Fruits and flowers in this plant collection, cut, painted or drawn.

Spelling—Names of fruits and flowers in the collection.

Song—"Flower Day" or a daisy song, after the description of the Shasta daisy has been given (see Songs in Season), or "O, Painter of the Fruits and Flowers."

Writing—Invitations to take home to parents for the afternoon exercises for Burbank Day. Let some one pupil (selected because of effort made to improve in some

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respect) write a postcard to Mr. Burbank, stating that the day was observed as Burbank Day in our school.

2 Sense Training—Sense of sight.

Lessons in Selection—Practice with leaves or flowers. Have pupils gather and place before them on the desks, if in school, on the walks if out of doors, a number of leaves of one plant, bush, vine or tree. Let them place all those that are exactly alike in a pile. Those that show differences in another pile. Next select those showing the most marked differences and compare. What are the differences, in color, in veining, in size, in shape, margins, stems.

Examine both sides. In what way does the under side of the leaf differ from the top or upper? Is this true of other leaves? Find out. Ask pupils to time themselves by the clock, and see how quickly they can sort, examine and select the most perfect leaf in a pile or row of ten, twenty or fifty. It may be slow work at first, but after a time they will be able to detect differences and select at a glance as Mr. Burbank does. These are lessons or exercises in selection and pupils are training the sense of sight. Mr. Burbank's eye is now so keen that he can detect the differences in many plants of one family at a glance, as easily as most people can see the differences between the faces of two people of the same family.

Fruit and Flower Show

If the season permits have a specimen of the different fruits, vegetables, flowers, plants, trees and shrubs, belonging to the same species or family as those Mr. Burbank has improved upon, or of those be has created. Arrange these upon a table or tables in a corner devoted to the fruit and flower show and label those on different tables either as, "Mr. Burbank's Plant Children" or "Mr. Burbank's Plant School," the latter name being given to those forms of

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plant life which he has improved upon, the former to those he has created

In case it is not possible to have the plants and fruits, have pictures of them arranged on two screens or on the wall and the names as suggested, printed on cards tacked on the top of the screen, or hung on the wall. These may be clipped from various magazines. A list of these magazines will be given elsewhere.

On the table or screen devoted to Mr. Burbank's new creations in plant life—his *plant children*, arrange the following: the plumcot, the primus-berry, the white blackberry, the pomato. Fill bamboo holders with daisies, poppies and other flowers and hang on the wall, where there is a clear space and nothing to interfere with the display; or fill large vases with these flowers, and place upon tables and elsewhere about the room. A little testing will show that many pupils do not know the names of common flowers.

Have these flowers placarded with their names, and ask pupils to learn the names of all the flowers exhibited. At the close of the day on which the flower show is held, have a flower contest; in this two pupils are selected, one a boy and the other a girl, to stand before the school and see which can recognize and name most quickly the flowers the teacher holds up. The flowers used for this purpose may be laid flat upon the table or desk where the pupils can not see them until they are held up in sight of the whole school. Or the contest may be between two groups of three or four or more. The pupils naming the flowers most quickly may be given the flowers they have named, at the close of the contest.

Room Decoration

Put a border of leaf drawings across the blackboard, using the leaves of the trees Mr. Burbank has improved, the walnut, chestnut, apple, peach, pear or plum.

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Sketch sprays of flowers, berries, fruit and vegetables in different places on the boards, and in the center of the board print or write in large letters the following,—"Mr. Burbank's Plant School," or "Mr. Burbank's Plant Pupils." If colored chalk has been used with the drawings, print the words in white letters. Different pupils may do this work as a part of their drawing lesson.

The Perry Picture Company will probably be able to supply pictures of Mr. Burbank and his home, in the near future, but if it should not be possible to secure these in time for Burbank Day, remove those given in this book and use. These may be placed in narrow black frames or mounted on cardboard and hung in the front part of the room, just under or over the words "Burbank Day." printed upon the blackboard.

Request the pupils to try to find other pictures of Mr. Burbank, his home, study, experimental gardens, new plants, etc. Ask them to find articles of interest with regard to his work in the magazines at home or at the Public Library. Where it is possible to secure these for school use, have the pictures that illustrate the articles cut from the magazines, mounted and fastened to the picture screen, placed along the chalk tray of the front blackboard, or on the reading table.

Knighting Mr. Burbank

(See Kindness to Plants.)

Speak of the honor that is often publicly bestowed upon a man who has done a great service to his country, in lands other than our own. The sovereign shows his appreciation of the service rendered by conferring the title *Sir*,—the title of a knight upon the one whom he wishes to honor. Can pupils give the names of any knights who have earned these titles in this way? (Recall Scott, Tennyson, Sir Thomas Lipton, Henry Stanley, Landseer, Van Dyck,

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Isaac Newton.) What did these men do to deserve such an honor?

In the primary grades it will please the little people to select or allow one of them to select a "sovereign" from among them, to confer the title of knight upon Mr. Burbank. They will recall the manner in which this is done, from the story of How Cedric Became a Knight.

The sovereign may in the absence of the knight, select a proxy, or hang a large silver shield (crossed with a green cross) over or under the picture of Mr. Burbank.

In olden times when knights fought with their swords, they were joined by other knights, when they went out to do battle for those who needed their assistance. Are there not other knights here, who will buckle on their armor, take their shields with the green cross and go out to do battle for the plants and trees that need their assistance? How many will help in this good work of preserving our trees, plants and flowers, from all kinds of abuse? Let all who promise to assist come forward and have pinned on their coats a bit of white ribbon with a green cross stamped upon it.

The Programme

Opening Song—Harvest Song.

Introductory Remarks—Pupil explains in a few words the reasons for our observing the day as Burbank Day, —our desire to do donor to the man and to learn as much as possible about his life and work.

Story of Mr. Burbank's Boyhood—Read or told.

Story of the Western Life.

Story of the Plant School at Santa Rosa.

How Mr. Burbank Produces New Plants.

How Mr. Burbank Improves Plants.

Song—"Ye Shall Know Them by Their Fruits."

Mr. Burbank's Achievements.

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SHASTA DAISY, NATURAL AND IMPROVED

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Burbank Gems—Recited by pupils. Selected from Mr. Burbank's writings.

The Burbank Potato—Pupil tells the story of its introduction.

The Shasta Daisy—Story of its evolution.

Song—"The Daisy." Songs in Season.

The Everlasting Flower—Its evolution.

Song—"Flower Day." Songs in Season.

The White Blackberry.

The New Fruits Created.

The Burbank Plum.

The Burbank Prune.

The Cactus and Its Value.

Song—"O, Painter of the Fruits and Flowers."

A different pupil may tell of each plant, flower or fruit.

Conclusion—Planting of the Burbank Tree.

Flowers Are Cousins to Children

Flowers are cousins to children
So Frederick Froebel thought
When he planted the Kindergarten,
Where the children would be taught
To grow, like the beautiful flowers,
Under the gardener's care,
Removing the harsh and ugly
Keeping only the good and fair.

—*Fannie F. Copeland.*

"In all places, then and in all seasons,"
Flowers expand their light and soul-like wings.
Teaching us by most persuasive reasons,
How akin they are to human things.

—*Longfellow.*

Nature Lessons with Mr. Burbank's Plant Pupils

"We will try to make some small piece of ground beautiful, peaceful and fruitful. We will have no untended or

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IMPROVED SHASTA DAISY

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unthought of creatures upon it. We will have flowers and vegetables in our gardens, plenty of corn and grass in our fields."

—*Ruskin.*

"The best and highest thing a man can do in a day is to sow a seed, whether it be a word, an act, or an acorn."

—*James Boyle O'Reilly.*

"Flowers are the sweetest things God ever made and forgot to put a soul into."

—*Beecher.*

The Daisy

Have as many varieties as possible, the hothouse plant, the wild or field daisy, the tiny double daisy and the Shasta, Mr. Burbank's prize flower, for the pupils to examine and compare. The picture of the double daisies was sent for our use by Mr. Burbank.

Mr. Burbank has always been interested in the daisy, even though it was detested by farmers, who look upon it as a weed. Growing wild, it multiplies so rapidly that it crowds out other plants.

I think Mr. Burbank felt sorry for it because every one else seemed to be its enemy. He decided that he would see if educating the flower would not rid it of the bad habit of spreading so rapidly, and make it so attractive and valuable a flower that people would wish to keep it for its beauty, rather than to destroy it, wherever it tried to grow.

In order to produce the very best pupils for his school he sent to many parts of the country. Seeds were procured from the daisies of three continents and planted in the plant school at Santa Rosa. Mr. Burbank hoped that the best qualities of each might be combined in one flower.

This was done after years of work, by selecting the best of a hundred thousand plants and crossing again and again.

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These daisies were trained to produce tall, strong, graceful stems free from branches, and flowers with large snow-white petals. The daisy that was finally produced will remain fresh and beautiful in water for from three to six weeks. These flowers are perennials (explain the meaning), producing more flowers every year.

These daisies will blossom for several months out of the year in some places; in others, where the conditions are especially favorable, it blooms throughout the year. It has given up its habit of spreading rapidly and producing so much seed. The size of its flower has increased from a small one to one from five to seven inches in diameter. Mr. Burbank named it the Shasta, meaning white, from the snow covered Shasta mountain. Though many other beautiful daisies have been grown, this is the finest specimen of all, and the special pride of Mr. Burbank. It may now be seen in many parks and public gardens as well and in private gardens, and will soon be well known and welcomed everywhere, where flowers are grown and loved.

Breeding Flowers for Perfume

Can you mention any flowers that have no perfume? Is it possible to educate these flowers to give forth perfume? Mr. Burbank has done this with the verbena, the calla lily and others. How? By examining hundreds of specimens until he finds one with just a hint of fragrance. Transplanting this or isolating it and carefully preserving the seed to plant again, he continues to select the best until one has been found that will always give out the desired odor, and produce seeds that will do the same.

Flowers that are used to produce perfume, as roses and violets, may be taught to give a much more powerful odor, making them more valuable to the manufacturer who wishes to use them for this purpose.

Mr. Burbank likes to have others take up his work and

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carry it on, when he has shown what can be done. He has so much to do that he must leave much of the work to others.

The United States uses about eight millions of dollars worth of perfume a year, most of it bought from other countries. Much of this might be made at home if others would work with perfume-giving flowers, as carefully as Mr. Burbank has done.

THE CACTUS

Preparation

How many have ever seen a cactus plant? How many have cultivated them? Describe them. How many varieties have you seen? There are over a thousand varieties. Does the cactus have a flower? A fruit? Describe them. Where do we find the cactus growing wild? Why does the cactus have thorns? To protect itself from foraging animals. The cactus grows on desert lands in Old Mexico, New Mexico, Arizona, Texas, Central America and other places, where there is neither water nor other forms of plant life. Cattle, donkeys, and other animals would use it for food if it were not for the thorns. But when eaten with the thorns it causes death.

In places where there is plenty of water and grass, the cactus grows without thorns. It does not need to arm itself against the animals there. They can find other food and do not trouble it. But there is much land that is not productive because it lacks water, and there is no way in which it can be irrigated. This land is worthless because nothing can live upon it but the cactus. It seems to be able to get on without water or to draw it from underground sources, which other plants cannot do. It would make fine food for either men or animals if it were not for the spines or thorns; and it would furnish drink, for it stores up moisture also, in large quantities. People who live on

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THE CACTUS IN ITS WILD STATE

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or near desert lands know how to cut open the plant and secure this drink, but others do not know that it is there.

There are many other parts of our country that do not have desert-lands, but have vast areas that are often visited by drouth. When the grass dries up the cattle grazing on these lands die by thousands for lack of food and drink. But the cactus grows on just the same, green and juicy but unwilling to give of its food or drink to the animals. It is of no use at present except for fuel when dried, and is an enemy instead of a friend to man. In its home, one kind of cactus, the prickly pear, grows to the dimensions of trees and is used as fences to protect the home from animals.

The Story

Mr. Burbank has been thinking for a long time of the good work that might be done by the cactus if it would only give up its weapons, its thorns, and its woody fibre, and grow a smooth outer covering, a rich juicy leaf and fruit, that might be used for food. For ten years he has been training his cactus pupils to do this very thing and now he can say "Be thou glad, oh, thirsting desert, let the desert be made cheerful and bloom as the lily" (Isaiah xxxv.), for his cactus has learned its lesson and will soon go out into the world on its good mission.

This is perhaps the greatest work that Mr. Burbank has ever done, for it will prevent great loss of life and property and add value to a million of acres of American land that are now valueless. It means more to America than the conquest of a new country, and has been brought about without armies or fleets or loss of life or public expense. Territory acquired by conquest would have meant the latter. But the lands that will be reclaimed because of this new cactus is already bought and paid for but is yielding nothing.

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IMPROVED CACTUS LEAF BEARING FRUIT

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When Mr. Burbank first took this unfriendly pupil in hand, he noted its good points. He saw that it could and would grow where no other plant could; that it did not mind the blistering sun and grew strong and hardy where rain seldom falls. It would stand transplanting and when given a good soil grew to great size.

The first thing he tried to do was to help it get rid of the useless thorns that covered its branches, leaves and fruit.

In order to do this he sent to Central America for a kind of prickly pear cactus that had few or no thorns, or spines, the only thorns the plant possessed being found within the leaves. A plant of this variety was set out in Mr. Burbank's garden. Seeds were secured from other varieties and planted by the thousands. These were crossed when matured, and seeds from them planted, again and again. Continued patient crossing, watching and selection finally produced the desired plant, with a smooth and velvety surface, and juicy and rich in food value.

A giant cactus of this kind now grows in Mr. Burbank's garden. It is at least eight feet in height, bearing leaves from ten to twelve inches in length and from five to eight inches in width, nearly an inch in thickness. The fruit is shaped something like a short thick cucumber. Sometimes it is yellow or orange in color.

The flavor of the fruit is different from that of any other fruit. It has the flavor of several fruits combined, sometimes suggesting the pineapple, the peach, the apricot or the melon. It is equally pleasant to the taste, fresh or cooked. The leaves too may be cooked and eaten or preserved. The leaves and stems make good food for animals, which is relished by all kinds of stock. Horses, cattle, sheep, hogs, chickens and geese thrive on it.

In three years time one cactus plant produced from the seed will yield six hundred pounds of food. One of the leaves from this cactus would feed a sheep a day.

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THE GLEANERS

Painted by J. F. Millet

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OCTOBER

CHARACTER BUILDING

INDUSTRY AND HUMANE EDUCATION IN HOME AND SCHOOL

BY

MARIAN M. GEORGE

CHICAGO

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"Every School Should be a Character Factory"

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BUILD WELL

High on the granite wall the builder, toiling,
Heaved up the massive blocks and slabs to place,
With swart and streaming brow and straining sinews
Under the summer blaze.

And higher yet amid the chills of autumn,
Tier upon tier and arch on arch arose;
And still crept upward, coldly, wearily,
Mid winter's sifting snows.

From stage to stage upsprings the master builder,
Instructing, cheering, chiding here and there;
Scanning with scrutiny severe and rigid
Each lusty laborer's share.

Anon his voice to those most distant shouting
Through the brass trumpet makes his orders swell;
Or utters words like these to rouse and hearten:
Build well, my men, build well!

The ropes are strong, and new and strong the pulleys;
The derrick beams are equal to the strain;
Unerring are the level, line and plummet;
Let naught be done in vain.

Build that these walls to coming generations
Your skill, your strength, your faithfulness shall tell,
That all may say, as storms and centuries test them:
"The men of old built well!"

And ever thus speaks the great Master Builder
To us, where'er our "journey work" may be:
"Whate'er the toil, the season or the structure,
Build well—build worthily!"

H. L. Brown.

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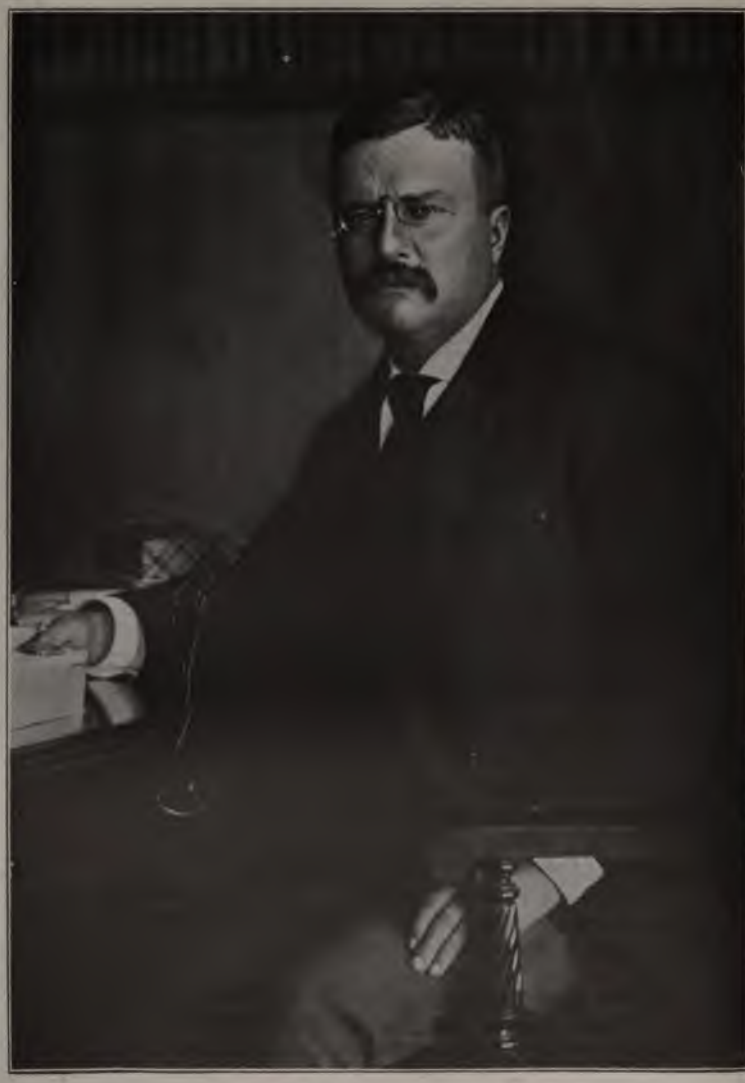

THEODORE ROOSEVELT

PRESIDENT OF THE UNITED STATES
A "KNIGHT OF LABOR"

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Character Building in Education

By Theodore Roosevelt.

President of the United States.

"If you are going to do anything permanent for the average man, you have got to begin before he is a man. If the children are not brought up well they are not merely a curse to themselves and to their parents, but they mean the ruin of the state in the future.

* * * * * * * * * * * *

It is not too much to say that the most characteristic work of the Republic is that done by the teachers; for whatever our shortcomings as a nation may be, we have at least firmly grasped the fact that we cannot do our part in the difficult and all important work of self-government, that we cannot rule and govern ourselves, unless we approach the task with developed minds, and with what counts far more than developed minds,—with *trained characters.*

You teachers make the whole world your debtor, and of you it can be said, as it can be said of no other profession, save the profession of the ministers of the gospel themselves.

You teachers make the world your debtor. If you did not do your work well this republic would not endure beyond the span of a generation. Moreover, as an incident to your avowed work, you render some well-nigh unbelievable services to the country. For instance, you render to the republic, the prime, the vital service of amalgamating into one homogeneous body the children alike of those who are born here and of those who come here from so many different lands abroad. You furnish a common train-

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ing and common ideals for the children of all the mixed peoples who are here being fused into one nationality. It is in no small degree due to you and your efforts that we are one people instead of a group of jarring peoples.

The children, wherever they have been born, wherever their parents have been born, who are educated in our schools, side by side with one another, will inevitably grow up having that sense of mutual sympathy and mutual respect and understanding which is absolutely indispensable for working out the problems that we as citizens have before us.

I wish to speak of another service that you render which I regard as inestimable. In our country, where altogether too much prominence is given to the mere possession of wealth, we are under heavy obligations to a body such as this which substitutes for the ideal of the mere accumulaiton of money the infinitely loftier non-materialistic ideal of *devotion to work worth doing* simply for that *work's sake.*

I do not in the least underestimate the need of material prosperity as the basis of our civilization, but I most earnestly insist that, if our civilization does not build a lofty superstructure on that basis, we can never rank among the really great peoples. We need the material prosperity as a foundation, but it serves only as a foundation, and woe to us as a people unless upon that foundation we *build a building of use to mankind.*

* * * * * * * * * * * *

It is absolutely necessary for each of us to earn a certain amount of money. It is a man's first duty to those dependent upon him to earn enough for their support; but after a certain point has been reached, money making can never stand on the same plane with other and nobler forms of effort.

The roll of American worthies numbers men like Wash-

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ington and Lincoln, Grant and Farragut, Hawthorne and Poe, Fulton and Morse, St. Gaudens and McMonnies; it numbers statesmen and soldiers, artists and sculptors, inventors, explorers, bridge-builders, philanthropists, moral leaders in great reforms; it numbers all these and many others like them; it numbers men who have deserved well in any one of countless fields of activity; but of rich men it numbers only those who have used their riches aright; who have treated wealth, not as an end, but as a means; who have shown good conduct in acquiring it and not merely lavish generosity in disposing of it.

Thrice fortunate are you to whom it is given to lead lives of resolute endeavor for the achievement of lofty ideals, and to instill, by living and teaching, those ideals into the minds of the next generation, who will, as its boys and girls of today and as men and women of tomorrow, determine finally the position which this nation is to hold in the history of mankind.

* * * * * * * * * * * *

I want to emphasize the importance to this country of having within its limits men who put the realization of high ideals above any form of money making. I hope more and more to see the sentiment of the community as a whole become such that each man shall feel it borne in on him some of the greatest public services can be rendered by those who are not in public life—that the chance to do good *work* is the greatest chance that can come to any man or woman in our generation or in any other generation; that if such work can be well done, it is in itself the amplest reward, and the amplest prize.

Sturdy, self-respecting morality, a readiness to do the rough work of the world without flinching, and at the same time an instant response to every call of the spirit of brotherly love and neighborly kindness,— these qualities must rest at the foundation of good citizenship here

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in this republic if it is to achieve the greatness we hope for it among the nations of mankind.

* * * * * * * * * * * *

Things I am trying to uphold,—the dignity of labor—the principles of right and wrong.

Theodore Roosevelt.

* * * * * * * * * * * *

President Roosevelt says: "Of all the work that is done, or that can be done, for our country, the greatest is that of educating the body, the mind, and above all the character."

* * * * * * * * * * * *

President Roosevelt says: "When we make it evident that all men, great and small alike, have to obey the law we put the safeguard of the law around all men."

* * * * * * * * * * * *

President Roosevelt says: "The public schools are the factories of American citizenship."

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A Child's Thought of Harvest

Out in the fields which were green last May,
But are rough and stubbled and brown today,
They are stacking the sheaves of the yellow wheat,
And raking the aftermath dry and sweet,
The barley and oats and golden rye
Are safely stored in the granary;

Where the pumpkins border the tall corn rows,
The busy reaper comes and goes;
And only the apples set so thick
On the orchard boughs are left to pick.

What a little time it seems since May—
Not very much longer than yesterday!
Yet all this growing, which now is done
And finished, was scarcely then begun.

The nodding wheat and high, strong screen
Of corn were but little points of green.
The apple blossoms were pink and sweet,
But no one could gather them to eat;
And all this food for hungry men
Was but buds or seeds just planted then.

Life is like that, my teacher says:
First seed time then growing days.
First tiny germs of character,
And then to full corn in the ear.
And if in little ways I try
To work and study faithfully,
To be obedient, kind and true,
And do as I am told to do—
Some happy day, all ripe and grown,
My soul shall sing its Harvest Home.

—*Susan Coolidge.*

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Character Building in School Management

"THE government of a school is but a part of a wider function,—the training of pupils for the duties, responsibilities, and obligations of life. The school is only a means to this great end. * * * 'Conduct,' says Matthew Arnold, 'is three-fourths of life,' but conduct has its source in character; and hence right conduct in life is to be secured by the formation of right character in youth. The prime element in character, as related to conduct, is the power of self-control and self-direction; and hence the guiding end of school discipline is *to train pupils in habits of self-control and self-direction*: i. e., to prepare them to be self-governing men and women in life.

"It is thus seen that the purpose of school government does not terminate with the school. It faces life and seeks to give the pupil the ability to live truly. It is evident that to realize such a purpose, school discipline must include efficient moral training—the awakening of right feeling, the quickening of the conscience, the enlightening of the moral judgment, and the training of the will to act habitually from high and worthy motives. When measured by such ends as these, government becomes a most important factor in school training; not a mere condition of such training, but the most vital element in it.

"It is lifted above the mechanical devices and little arts, which are so often considered its essential elements, to the plane of *character* training, where right motives and feelings have full and free play. It ceases to be the

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sorry business of keeping children quiet, and becomes a part of the grand art of awakening and training all that is truest and best in human nature."

Emerson E. White, in School Management.

All true government must be self-government. There can be no such thing as substitution of endeavor or responsibility.

Self-effort alone has educational value; to direct self-effort is teaching.

Even in a school government, the *Ego* must have opportunity for determination. There must be recognition of the *will* as an immortal part of the child, appealing for education. In the school of appeal to higher motive the law is presented not in its majesty, but in its beauty. The child is taught to realize that harmony is the sole end of all requirement. Offending, he stands in the presence of the broken law. His act has disturbed the entire relations of the school, has brought discord where should have been harmony, and in consequence others are unhappy.

* * *

How dependent upon our individual action is the harmony of all about us, and how we contribute to the sunshine of all who know us when we are faithful to our individual responsibility.

Personal responsibility belongs just as much to the child as to the maturer person. Many a man has been saved by responsibility, and this may be the case with the child.

* * *

The school room should be characterized by natural order and self-reliant strength. No school is ever organized for effective work until self-government is possible. The teacher's place in the room is as the inspiring director of the children's endeavor; but should the teacher be

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called for a time from the room, the school so trained continues its perfect order. Self-reliance, independence and character itself come from within, not without; and never until a child is so taught to work is he safe for the duties of life and citizenship. There must be utilization of the will, there must be determining choice, or self-reliant, trustworthy character will not be the product of the schools.

The school must be in miniature what God has made the entire world to be—a place where character is formed, not by arbitrary requirement, not by fatalism, but by responsible choice.

Search, in Ethics of New Education.

Character Building in Order

"*There is an ethical value in order.* It is heaven's first law. This is a point of pre-eminent importance. The most expensive thing in all educational and indeed in all divine economy is disorder. Disorder is immoral. The loss of respect for authority, the consciousness that there is something smart in evading the teacher, and in doing wrong, the encouragement to deception and dishonesty—these and a hundred other elements in a disorderly school, make for the unmaking of character. Let it be emphasized that disorder is immoral, while the opposite of such conditions tends to ethical development. This does not mean the old-time dead order of inspirationless form and absolute quiet, but that happy condition of vitalized workers most favorable for the performance of work. That prohibition of whispering and other arbitrary exactions are *immoral*, is more than susceptible of proof. Order to be of ethical value must be of a natural character."

Search.

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"It is to be observed that the real purpose of discipline is not so much to secure the orderly quiet that is necessary to good study and uninterrupted recitation as it is to fix upon the pupils habits of obedience, orderliness and industry. The injury done to the school and its work by the interruptions of tardiness and the hindrances of irregular attendance are of minor importance when compared to the lifelong injury that will be worked by the formation of these bad habits.

The most important thing in the moral instruction given by the teacher is to lead the pupils to carefully and clearly distinguish between things that are inherently wrong and things that are forbidden because of some artificial necessity of the schoolroom or the playground. It is indeed a serious blunder if in the thought of a single pupil there is not a clearly drawn distinction between wrong doing and the infractions of those school requirements that are made necessary to secure proper order. One of the common mistakes that a teacher can make and one of the gravest is to magnify in the mind of the pupil the importance of petty "wrong doing," to make him feel that in little misdeeds he is as bad as in the commission of really vital wrongs. In this way he becomes familiar with the doing of "evil" and does not find it so very bad after all, until little by little he at length becomes a real wrong-doer. Make the distinction between these two kinds of action so distinct by your teachings and your punishments that real wrong-doing shall stand apart in its horror from all the acts of school life.

It is rare that an average pupil commits an offense serious enough for the vigorous or unqualified condemnation of the teacher. To appear horrified at ordinary misconduct is to greatly weaken the child's natural remorse at wrong-doing, and to fix upon him the dangerous attitude of "don't care." "Leave pupils to themselves

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as far as possible upon the playgrounds,—that is so far as any repressive influence is concerned. It is there that the child must learn to respect the rights of others and to live in peace with his fellows; and if his association is not made artificial by the ever-present shadow of a depressing authority he will learn these lessons better than any teacher can teach them. By following this plan your interference when it does come will have a far greater importance and a more lasting influence."

The very little ones must be taught that running, talking, whispering, singing, and moving about are not wrong in themselves, but there must be a time for these things, and that time not when other pupils will be disturbed in their work by such actions, they must respect the rights of the other pupils, if they expect their own rights to be respected. What might be a help to one might be a serious hindrance to the others, and the one should sacrifice his wishes for the good of the school.

"Control of the schoolroom should be quiet and even, with very little use of the voice, or bell, or snapping fingers. Hand and eye and facial expression are the really potent factors of discipline and orderly movement.

"A clean, tastefully decorated school room, a neat, well-bred, quiet and orderly teacher, earnest and attentive study, well-conducted classes, and hearty and unhampered play are the character making influences of school life."

Promptness, Punctuality

Continued from September issue.

"THE importance of being right on time at every exercise every day, for five days in the week, forty weeks in the year, and four, five, six or eight years, of a child's life can hardly be overestimated. It is that which more than justifies all the effort we put forth to secure prompt-

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ness and regularity, not only in attendance, but in every exercise of the program. Insist that every movement of the child's mind and body shall be as prompt and regular and earnest as it is possible to secure."

From Course of Study of Los Angeles Public Schools.

Explain to the pupils that promptness and punctuality are school laws or rules not made for the comfort or convenience of the teacher but because educators and school boards who plan the work for our schools have decided that it is absolutely necessary for pupils to form the habit of being prompt and punctual. These rules were made for the good of the school. If it were not for them much valuable time would be lost because of the lazy pupils, or those of slack habits. The work of the school would be constantly interrupted and interfered with because of laggards. Time would be lost, not only by the tardy pupil, but by the others and the teacher, who would have to keep the classes waiting to repeat to the tardy pupil instructions in regard to the day's lessons that had already been given to the school. It is not fair or honest to keep others waiting and waste their time.

Tardiness is almost always unnecessary and is caused by carelessness or laziness on the part of the pupil or parents. For this reason, a written excuse is required of the parents and all pupils are expected to come with one when absent or tardy.

Tardy pupils do a double wrong, one to themselves and one to those whom they interrupt. But the injury done to the school and its work by the interruptions of tardiness and hindrance of irregular attendance are of minor importance when compared to the lifelong injury that will be worked by the formation of these bad habits. Once formed, they may stick to one for a lifetime and prove a hindrance to success in business.

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He is a more valued citizen or business man who is punctual, if he can be depended upon to always be at his post. Tardiness is not permitted or tolerated in business houses. A man who persisted in being late or tardy at his work often, would soon be discharged. In factories or places where great numbers of men are employed, there are doorkeepers or time keepers to see that those who are late are fined or sent home and not allowed to come in to their posts, for that day, and consequently lose part of their pay.

Industry, punctuality and promptness are necessary in the Army and Navy, and are not only cultivated there, but rigidly enforced. Bodily habits are carefully watched and movements must always be quick, prompt and punctual. Speak of the training given young officers at West Point. Why? They are to be leaders, and for this reason are given special training. The officers must be well trained themselves before they can train the soldiers under them, or in their command. The leaders in the world everywhere are those who are the best trained.

Knights of Labor

"It has been the custom, for centuries past, for people of any occupation to form societies among themselves. Those societies were called guilds in Europe, and they were very useful: many of the mechanics learned there the improvements in their trades, and they were bound by close ties of friendship to their fellow-workmen. They often had secret words and signs, so that when they met a stranger they could soon find out whether he were one of their brotherhood and in case of danger or trouble they were ready to help a brother member of their guild.

All those customs belonged to the old fighting days, when there was war in so many countries, and no man knew where he was safe, at home or abroad. Nearly four hundred

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years ago there was a street uproar among some of the apprentices in London, and so many of the apprentices ran to the support of their comrades that the affair became very serious. An old ballad giving an account of it, says:

"Up then rose the 'prentices all,
Dwelling in London, both short and tall."

Many of the old guilds are still in existence, but they are not so important as they once were.

A new sort of society has been formed of late years, called trades unions. The members of the union meet regularly to settle the questions that belong to their business. The length of their working day and the amount of their wages are the questions that give them a good deal to talk about, and sometimes these make a good deal of trouble.

The men who hire the work done and the men who do the work do not always agree on these subjects, and sometimes the union orders a "strike;" the workmen stop work and say, "We wil do no more work for you till you agree to our terms." You know of the Knights of Labor.

These knights are not, like most of the other societies, persons who work at one particular trade, but they are made up of working men of any and every trade, and people like their plans so well that many other working men's societies have disbanded in order to unite with them. It is not necessary to join a Union to become a Knight of Labor. Everyone who works well and bravely, is a Knight of Labor. The boy who does his part in the home is as truly a Knight of Labor as the father who calls himself so, after joining a club or society.

The world has many unselfish, noble workers who are working without pay to make the world or the creatures in it better or happier, or richer. But for such people as these, there would be much suffering, want and unhappiness in the world. The whole world is sometimes helped by

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the services of these persons, and millions of people made happier. Is this not better than working merely for money?

It is the mission or purpose of everything on earth to serve. Even the dumb animals serve. How? The birds and fishes serve. How? Do they get any pay? The plants and trees serve. Are they paid for their services? The sun serves, and the moon and the stars. Are they paid? The clouds serve, and the rain and dew, and the wind. Are they paid? How do they serve? Every boy as well as man should be a Knight of Labor. Tell the story of Cedric who became a knight.

Impress the fact that knighthood meant service, hard work, self-denial, simple fare and constant exercise. It meant long and severe training. It meant that one must be kind, generous, courageous, courteous, loyal, self-controlled, obedient to his king or ruler. Are there no Knights to-day? Do we not need them as much as they were needed in olden times? Are there no people who are wronged and oppressed to-day by cruel persons? Do we not need to show kindness, sympathy and courage as much as Cedric did? This is the noblest kind of work. Do not our brothers and sisters often need our services? our mothers and fathers? our teachers? our playmates? our neighbors? the poor, and sick and unfortunate? the lonely foreigners? the suffering or neglected animal in the home, or on the street? Even the maimed, abused, neglected trees and plants? As the plants and animals are put here to serve, and live for nothing but that purpose, we help them to serve by helping them to live. They are God's creatures. By serving them we are serving Him.

"Our hands are our tools."
"Lend a helping hand."
"By helping others, we help ourselves."

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"I'll help you, and you help me,
And then what a helping world there'll be."
—*Lucy Wheelock.*

"Hands were made to be useful
If you teach them the way,
Therefore for yourself or neighbor
Make them useful every day."

"Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment the long day through."

Commendation or Recognition and Encouragement of Effort

"If one has done well, let us tell him so without fear of spoiling him, while his mind and heart are still responsive." *Luther Burbank.*

Recognition of effort, and commendation and encouragement have a marked effect upon pupils in their work. Two or more pupils should be selected from the school room each day to be commended for effort, improvement and success.

"Emphasize the positive side of character by rewarding right conduct. It is better than punishment or fear for wrong-doing."

This recognition may be given publicly or privately. It may take the form of a commendation card or be expressed in words, or in the according of some special or coveted privilege, in permission to serve the school community in some capacity, as an officer, a member of the school council or monitor—a position of honor always.

To lend special dignity or significance to the occasion (the recognition period) let the recognition take the form of a printed card which may be presented to the pupil, after being read to the school perhaps, and taken by him to

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the principal of the school, and then taken home or placed in the Candidate's Cabinet.

At a convenient period, directly after the opening exercises or before the closing of school, call the candidates for commendation to the desk, commend with pleasure, cordiality and discretion and present them with cards instructing them as to their disposition.

Commendation Card if presented to the principal may take the following form:

To the Principal: Sept. 10, 1906.

This will introduce to you John Jones, from the Fourth Grade, Room 4, whom I recommend for compliment for special improvement in Conduct.

Mary Martin,
Teacher.

If the commendation card is for improvement in studies, as Spelling, Arithmetic, etc., it well may be accompanied by the specimen which has shown marked improvement. If the card is to be taken home and kept by the parent it may be worded somewhat differently, and a still different form may be used to file in the Candidate's Cabinet.

The commendation card is especially recommended for the encouragement and development of those qualities or habits that go to make *good citizens*, as self control, courtesy, honesty, truthfulness, etc., though if preferred these may be mentioned under the general name of *citizenship*, *behavior*, or *deportment*. These could be used with good effect also in improving the carriage, bearing, walking or physical exercises of pupils who are especially deficient in this direction.

The Candidate's Cabinet is a box where cards may be filed away by the pupil, for reference on Election Days.

The pupils who have cards filed in the cabinet may act as candidates for offices of trust or honor in the school at the weekly, monthly, or quarterly school election.

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FORM I.

Date.....

To the Principal:

This will introduce to you.....from the ..... Grade, Room .... of the ..... School, whom I recommend for compliment for especial improvement in.....

Teacher.....

II.

Date .....

To the Parent:

I recommend.....of the..... Grade, Room.....of the.....School, for compliment for great improvement in.....

..... Teacher.

III.

Date.....

To the School:

I recommend.....Grade..... Room.....as a candidate for promotion or election to office or position of trust in the School Council or Cabinet, because of efforts toward good Citizenship.

..... Teacher.

Commendation Cards

Printed commendation cards (on slips of paper) may be ordered from the Publisher of Character Building, with blanks left for the teacher to fill out as needed, or teachers may write or mimeograph their own commendations.

Printed commendation cards same size as ordinary report cards may be secured at ten cents a dozen. Printed on paper slips, same size, ten cents a hundred. The numbers 1, 2, or 3 should be distinctly stated in order that you may get what you want.

School Officers

On Friday of each week select and appoint your assistants, the school officers, or monitors, for the following week. You will need blackboard monitors to keep the

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boards clean, pencil monitors to see that all pencils are gathered up and put away in their cases, a monitor to dust the pictures, the reading table and your desk, one to take care of the plants, another to care for the bird or gold fish bowl, one to open the windows at recess and at other times when they need attention, and one to stand at the door while the others are getting their wraps and putting them on, to assist with the wraps if necessary and to report the quietest and most polite ones. The names of these last "honor" pupils may sometimes be announced by the teachers or placed upon the board in the list of "Knights and Ladies," or be given a commendation card.

If the school happens to be in the country, officers or monitors will be needed to look after the filling of the water bucket, the coal bucket, to see that the temperature of the room is right, and to ventilate the room at stated times.

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He who saves another's character is a greater benefactor than he who saves his life. Horace Mann

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JUDGE BENJAMIN B. LINDSEY

THE MOST NOTED JURIST OF JUVENILE COURTS

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Judge Lindsey, Friend of Children

DURING the four years that Judge Lindsey has been on the bench of the Denver County Court, his work among delinquent juveniles has made him a national figure. From all over the civilized world come inquiries regarding the methods and the administrative system of the juvenile court of this young man of thirty-five. It would be within the truth to say that Ben B. Lindsey and his matinee court are the greatest single factors counting for righteousness in the state of Colorado.

Ben Lindsey, like Joe Folk, came from Tennessee. Left penniless by the death of his father the day after a fifteen thousand-dollar life insurance policy had lapsed, he came to Denver with his mother. He went to work as an office boy for a law firm, and added to the family income by doing janitor work for Judge Robert W. Steele.

It was in a fight against jury fixers that Ben Lindsey began his political career. Twice he and his partner tried a celebrated damage case, and twice their bulk of well-massed evidence was brought to naught by the twelfth juryman. So he "broke into" politics in order to obtain the passage of a three-fourths jury law in civil cases.

His ability soon became recognized, and he served as counsel for one faction of his party in a political fight for control of the machine. He received the appointment to an unfinished term as county court judge, for party services rendered. But before he had been judge a month it was plain that he was no tool of a machine or even of a party.

The problem of the children first came home to Judge

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Lindsey in a strange way. Some street gamins were brought to his court charged with robbing a pigeon roost. As he talked with the trembling youngsters his memory jumped back fifteen years to a time when another party of boys had planned to rob that same cote, and in the attempt some had been caught and some had escaped. He recalled that one of those boys had died for his country on San Juan hill, that another was doing time in a State penitentiary, and that a third was now sitting in judgment on other lads whose futures as good citizens or as criminals might depend upon his wisdom in dealing with them.

* * * * * * * * * * * *

More than half of the inmates of the reform schools and the penitentiaries of the country are under the age of twenty-three. Surely this implies on the part of the State either an atrocious neglect or a colossal error in the training of its youth. So it seemed to Ben Lindsey, and with characteristic energy he began to look for the cause of this waste of lives.

In his few years on the bench, Judge Lindsey has not only conducted the work of the county court, of which he is at the head, but has inaugurated and done much to perfect a system of treating juvenile delinquents that is already revolutionizing the cruel and thoughtless old-time methods of the criminal court. He has organized the probation system, fought and downed the nauseous jail so far as juveniles are concerend, established a pleasant, homelike house of detention for delinquents, made parents, merchants and employers responsible for the moral health of the children under their care, prepared and forced through the Colorado legislature a code of laws governing the treatment of juveniles that is the most perfect in existence, and has found time in addition to carry on an effective crusade in other cities, states and countries, for his method of treating erring children.

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Specifically, he has broken up "gangs" of young toughs by turning the individual gang members into staunch adherents of the law. He has built rain baths and originated improvement clubs, has found employment for hundreds of reclaimed boys, and has brought up sharply to a sense of their legal responsibility, by fine or imprisonment, many scores of parents and other adults who were contributing directly or indirectly to the waywardness of children. He has made his court a very potent but honorable means of assisting the boys of the city by turning many of its two hundred ragamuffin members into a volunteer police detective corps which has done more in one year than the police has in twenty to enforce the laws for the protection of the youths of the city,—such laws as forbid the sale to them of firearms, cigarettes, liquor and immoral literature.

Partly by reason of his position, but in greater degree because he is the man he is, Judge Lindsey is a mighty power in the Court of Boyville. To the youthful offender he occupies a position unique and unassailable. He stands between the boy and the "cop!"

Every Denver boy knows that he will get a "square deal," that the "Kids' Judge" will stand by him long after others have given him up, and so long as he has a shred of honesty left in him. This intense loyalty calls forth a responsive loyalty on the part of the boys. It is this fealty that holds true ninety-five per cent. of the boys in the juvenile court. It is this same instinct that has led thirty of the most persistent of these little law-breakers to take their writs of commitment to the industrial school, go down to the depot entirely without surveillance, board a train for Golden, and deliver themselves to the superintendent of the reform school "to take what was comin' to them." Could loyalty go farther than this,—that a street gamin should voluntarily deprive himself of the liberty to roam about at his own sweet will simply because he would not

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"t'row down de judge?" Not one of them has failed,—not one out of thirty!

The boys trust Judge Lindsey, make a clubroom of his chambers, and are proud to be seen out walking or at the theater with him. They are glad to have it understood that they have a friend at court.

It may be taken as an accepted fact that the Juvenile Court of Denver and its founder count mightily for character building among the submerged youngsters of the congested districts of Denver. That is why President Roosevelt took occasion to indorse the court in his latest message to congress. That is why letters pour in from all over the civilized world for information as to the workings of this unique boys' court. And that is one of the reasons why the people of Denver,—boss-ridden though they are,—have twice fought Ben Lindsey's battles for him and insisted on his re-nomination by the party machines. There is another reason for the people's unanimous endorsement of Lindsey for a renomination. He had defied the corrupt party machine that originally put him in power, and had refused to use his place to shield it against an investigation of ballot-box frauds. He had uncovered a "steal" of some of the machine leaders. Over and over again he had offended the bosses by showing his independence. Therefore, politicians said he was not "right," and he was slated for defeat.

But he was "right" enough for the people. The newspapers exposed the plan to defeat him. Next day at a packed convention, dominated by the public utility corporations of the city, there was a dramatic scene. The long suffering people revolted. The party bosses felt the tension. They saw their own delegates yielding to the tug of the popular will. The bosses tried to drift the nomination to a committee. The people would have none of it. When a speaker referred by implication to Lindsey as

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the "boys' judge," the audience went wild. Men flung up their hats and women waved their handkerchiefs while they were wiping their moist eyes. The convention was stampeded. Ben Lindsey was made by acclamation the nominee of the party to which he did not belong.

The band played "Hail to the Chief" while the slight, boyish figure of the man who is a prophet in his own country was escorted to the platform. When the cheering mob had quieted down, the chairman introduced him:—

"Judge Lindsey, an honest man."

That was all, but it sent the hats and handkerchiefs up again for another season of wild cheering. Then Judge Lindsey made his brief pledge. He would do his duty, if elected, neither as a democrat nor as a republican, but as a citizen, believing that in serving the people he would best serve his party. He was elected.

Ben Lindsey is a man full of enthusiasm. He believes that the safety of the State to-morrow lies with the children of to-day. That is why he has his coat off to save the street gamin from his environment and to give him a fighting chance in the struggle of life.

—*William MacLeod Raine* in American Illustrated Magazine.

Value of Work in Education

"I believe in the public schools, and know that they are entitled to great credit, but I know, too, that we are on the eve of a great awakening in educational matters. The reduction of crime and its prevention are more dependent on the school than the court.

* * *

Let me interject right here on behalf of the boys in whom I have been interested, and others similarly placed, an earnest plea for greater opportunities of learning useful trades. Under our school system trades are only taught in reform schools. Here only is it recognized as the best

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system to fit boys to meet the industrial activities of life. A boy must commit a crime in order to gain the opportunity to learn a trade.

* * *

Idleness breeds crime, but boys are often idle because our system of public education never fitted them for useful, joyful, practical work, rather than because of any inherent unwillingness to work. It may be the school system and not the boy that fails. *Ninety* per cent. of our boys are forced to go to work without even a high school education. This sudden transition from school to work takes thousands to the messenger service and the street because they have never been taught to do anything well. There is plenty of work for the skilled hand, but the boy lacks the equipment to be obtained from a proper training. It is the duty of the school to supply the child with a chance to become a worker with his hands. Get his hands and you have his head and heart."

—*Judge Lindsey* in American Illustrated Magazine.

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Let the Boy Redeem Himself

The principle of juvenile courts is simply the idea of probation. We join hands with the state in helping a boy to redeem himself. The basic idea of the court is to correct the child without accusing him of crime. All citizens should learn that they are responsible for the moral welfare of children, as well as for the physical. But more than anything else, we try to use sympathy and love in our work. We want to *build up character;* we do not wish to make delinquent boys into criminals, but turn them into good citizens, which is a possible thing, if you only go about it the right way. It requires patience and understanding of the boys, of their ways, their plays and their code of honor. For they have a code of honor, and you cannot expect them to respect your laws unless you respect theirs. What we want more than anything else, is to reform delinquent parents. For if there is a bad example at home, how can one expect to do much outside the home? I have learned more from going into the homes of delinquent boys, into the jails and reformatories, than I ever learned from books on this subject. Example is the most powerful thing with a child. In our juvenile court we deal with the child and not with the evil he has done. We must overcome evil with good. We must make them understand that each one is individually responsible for his own acts, and not be like the mothers who always blame the other fellow. We must teach the lesson of brotherhood among boys. Let us emulate the Japanese, whose boys all dress alike, rich and poor. I often tell my boys that when they do wrong, they get me into trouble and I will lose my job. And I mean it, too, for we all work together in this world, and the evil that one does affects every other one. If you appeal to the loyalty of boys you will make no mistake.

—*Judge Lindsey* in the Home Ma

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Character Building

"His own character is the arbiter of every one's fortune."
Publicus Syrus.

"Life is a quarry out of which we are to mold and chisel and complete a character." *Goethe.*

"Nothing else we can do or make in this world is so important as that which we build along the years in ourselves. What we are at the end is a great deal truer test of living than what we have or what we have done." *J. R. Miller.*

"The true greatness of nations is in those qualities which constitute the greatness of the individual." *Charles Sumner.*

"Education is the only interest worthy the deep, controlling anxiety of the thoughtful man." *Wendell Phillips.*

"Education commences at the mother's knee, and every word spoken within the hearsay of little children tends towards the formation of character." *Hosea Ballou.*

"Character is higher than intellect. A great soul will be stronger to live as well as to think." *Emerson.*

"The will of the present is the key to the future and moral character is eternal destiny." *Horatio Stebbins.*

"A few years ago the cry from thoughtful educators was 'Add physical culture to our curriculum and all will be well.' This has been done to the great help of many schools. But the growing number of educated criminals proves that something is still lacking. Heart culture is now the watchword passed along the line, and when it shall take its rightful place with the culture of mind and body, the child character will round out into nobler manhood and womanhood. Since good citizenship is the object of the public shools, that is preeminently the place for this true teaching."
Emma E. Page.

"More than half the inmates of the reform schools and the penitentiaries of the country are under the age of twenty-three. Surely this implies on the part of the State either an atrocious neglect or a colossal error in the training of its youth."
William McLeod Raine.

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LESSONS FOR THE MONTH

In the first month's issue of Character Building a special effort was made to impress the importance and necessity of building good character, of forming good habits, especially those of promptness and punctuality, of cultivating desirable qualities, especially that of kindness; to teach that kindness is in doing; to teach the beauty of unselfish service; to quicken sympathetic observation of and consideration for all forms of life, and regard for each and all in its rightful place.

In our work this month let us teach the law of habit; the habit of industry, the right use of time, strength and wisdom, and all good gifts; the beauty of service; the value and dignity of labor; obedience to parents, teachers, laws of state, moral law, and laws of health; "arouse and stimulate a sense of justice, humanity, honor and honesty in every detail of daily living, and to continue the development of interest and care for all forms of life."

"In addition to all the ethical instruction which can come through ordinary work in history, literature, and other subjects, I believe it is wise to assign certain periods, say twenty minutes daily or a half hour three times a week, for talks by the teacher, with the school, on the ethical questions in which the children are interested and which are related to their experience. The teacher must guard constantly against formalism, and keep before him the fact that these discussions furnish but a fragment of the ethical instruction that should be given. He must also realize constantly that the suggestions and thoughts which he can succeed in getting spontaneously from the pupils, are worth more than the best ethical solutions he can give them. The value of the

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work will come only as the children are actively thinking, for the object is not to give them ready-made solutions to the problems of life, or impose certain maxims or precepts upon them, but to develop the habit of thoughtful deliberating upon moral questions and awaken a recognition of the great principles implicit in human life."—*Edward Howard Griggs.*

"Sow an act and you reap a habit,
Sow a habit and you reap a character,
Sow a character and you reap a destiny."

I

Talks on Character (September). Character comes from habit.

II

Talks on Habits (October). Habits come from acts.

Talks on Acts (November). Acts come from thoughts.

Talks on Thoughts. Thoughts come from the mind and heart.

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HABITS

For the Teacher

The Importance of Forming Good Habits.
What Habits are.
How We Form Habits.
How Our Habits Affect Us.
How Our Habits Affect Others.
What Habits We Have.
How to Cure Bad Habits.
How to Form Good Habits.
Habits to Work for in October.
Habits of Industry and Obedience.
Mottoes: "Work," "Service," "Lend a Hand."
Resolutions for the month,—"I will do my best work every day."
"I will be of service to some one every day."

The Importance of Forming Good Habits

"It is habit that makes us or damns us. It is the mission of the school to form correct habits."

"The usefulness of the school consists in the formation of good habits. Endeavor to assist the pupils to form habits the first year that may be retained through life. The time taken for this training means more to the child than all the information he acquires."

"Each period of human life has a set of duties peculiar to itself. The principal duties of childhood are: Obedience to parents, love and kindness toward brothers and sisters, a proper regard for the feelings of servants, and kindness toward animals." —*Felix Adler.*

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"A man's success in life depends so largely upon the good habits which he forms at an early period, that nothing would seem to be more important than to have the strongest possible conviction of this wrought into his mind at the very outset."—*Wm. J. Tilley.*

"From Aristotle to Professor James the most acute philosophers and wisest teachers have insisted upon the great moral value of good habits, sometimes going so far as to identify morality with them. Therefore, we need not take time to show the importance of this element in the moral life. Regular habits of right action established in the little child, before he becomes conscious of the grounds and aims of his conduct, are of great value. Indeed, if a child grows up to be seven or eight years old without forming any such habits of obedience to the right the loss is almost irretrievable. Let it be noted, however, that we can establish such habits lastingly only with some cooperation of the child's will and desire. If a child is forced repeatedly to an action he resents, it is true a path is established and the action becomes easy to him; but if every time he has merely obeyed a superior force, the moment the compulsion is withdrawn his opposite desire tends to prevent his traveling the path we have made easy for him; and what we supposed was a fixed habit may disintegrate in an amazingly short time. I do not mean that compulsion is not necessary; it is often required, and the child must learn very early that, whatever his desire may be, there are certain things he must do regularly and unquestionably. Still, to get the value of good habits we must succeed sooner or later in winning the will of the child to some measure of affirmation of the right action."

Lord Brougham said: "I trust everything, under God, to habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties

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upon the deviation from the wonted course. Make sobriety a habit, and intemperance will be hateful and hard, make prudence a habit, and reckless profligacy will be as contrary to the nature of the child grown an adult as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth, of carefully regarding the rights of others, of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely think of rushing into the element in which he cannot breathe, as of lying, cheating or stealing."

* * *

"Training is the repetition of action under the eye of a teacher until the method of action has become habitual. Training gives the mind certain tendencies to act along well-defined lines. All our every day habits,—speech or silence, accuracy or inaccuracy, promptness or tardiness, honesty or deceitfulness, are the result of training."

"Train up a child in the way he should go, and when he is old he will not depart from it."

What Habits Are

What do we mean by habits?

Mention some habits we all have.

Mention some good habits; some bad habits. From what do these habits come?

Habits come from acts.

"Sow an act and reap a habit."

Here are some definitions of habit that great writers have given us:—

"All is habit with mankind, even virtue itself."

"Man is a bundle of habits, and habit is second nature."

"Habit is ten times nature."

"Habit is the deepest law of human nature."

"How use doth breed a habit in a man."

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Explain the meaning of these sayings; ask pupils for explanations.

Every one forms habits. We form habits whether we know it or not, every day of our lives; habits of thinking, speaking, acting, doing,—habits of work and habits of play. Sometimes we try to form certain habits and keep at them until they are firmly fixed and we then act without thinking or effort. Other habits we fall into because we do not think much about them. We do a certain thing in a certain way because it seems the easiest way, at first, and we keep on doing it as we did the first time, until it is difficult to do that thing any other way.

How We Form Habits

How many have watched a monkey imitate the actions of a person? How many have noticed that people are apt to imitate each other if together much of the time? Not only do we imitate each other but we *imitate ourselves.* When we have once done a thing in a certain way, we are apt to keep on doing it in that way until the act becomes a habit. After a time we find it difficult to do that thing in a different way. Then we find the act has become a habit. We get into the habit of walking, or sitting, or standing in a certain way, and find it difficult to change.

It is very difficult to rid one's self of a bad habit once acquired. It often becomes master. You do not possess it. It possesses you, and directs you. Bad habits make trouble and nothing but trouble for you all your lives. It is easier to *form* good habits than *reform* bad ones. If you make up your minds now to form only good habits, and set about doing it, the bad habits will have no chance to form.

One's habits make up one's character. If one has many bad habits, he is said to have a bad character. If

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he has good habits he is said to have a good character. A man's character is what he is, at heart.

It is almost impossible for an old man to overcome a habit. He becomes a slave to it. Many men would be glad to rid themselves of the habit of drinking, or smoking, or other troublesome habit, but are too weak to do so.

"A habit is something which we have at first; after a time it becomes something which has us."

"Right principles lead to right actions and right actions constantly performed make the habitually virtuous man or woman."

"As the twig is bent the tree is inclined."

"The fibers of tow are slender and weak. A baby can break them in its play; but twisted into a rope they can hold a mighty ship to its anchor, and the giants of the storm can not break it.

A good habit repeated once is a slender habit that any child can break; but repeat it every day for years and it makes a character strong enough to hold a life to the anchor of right and giants of evil cannot break it.

In the Mammoth Cave of Kentucky there are great pillars white as alabaster. They are like beautiful strong arms holding up the immense roof. These pillars are built up little by little, day after day. Limestone rock, which was dissolved in water, as common salt may be, trickled down through the ceiling, a drop at a time, and when one was hardened, another came to join it; so its beauty grew.

The wonderful star chamber, in the same cave, was spangled with splendor in the same patient way.

So beauty of character grows, little by little, day after day, through words of truth and acts of love. Truth whiter than alabaster, and love stronger than the solid rock."

—*From Heart Culture.*

"We first make our habits, then our habits make us."

—*Dryden.*

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"The chains of habit are generally too small to be felt until they are too strong to be broken."—*Johnson.*

"Habit is a cable; we weave a thread of it every day and at last we cannot break it."—*Horace Mann.*

"Habits, like letters cut in the bark of a tree, grow and widen with age."

"Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny."
—*Boardman.*

"Habits, though in their commencement like the filmy line of the spider, trembling at every breeze, may in the end prove as links of tempered steel."—*Mrs. Sigourney.*

How Our Habits Affect Us

Do our habits affect us? How? How do bodily habits affect our health? How do intemperate habits in eating and drinking affect our bodies? Affect our minds? Affect our morals? Our reputations? Characters? Our success in business? How do uncleanly habits affect the health? The social standing? Business prospects? How do vicious habits affect our characters? Our reputations? Is it easy for a dishonest man to get a position anywhere, or any kind of work? Is it easy for a man who will not tell the truth to get a position of trust? Or for a man who is lazy, careless or inaccurate?

Our habits of thought affect us as well as our bodily habits. Explain how habits of thought bring or cure disease; draw to us friends or drive them away; bring business success or failure, etc.

How Our Habits Affect Others

Every habit we form not only increases or lessens our own happiness but that of our family, our friends, our neighbors, and that of the community in which we live. No one can form a habit that does not affect others. Think

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a minute of the habits of your brothers and sisters at home. Are there none that trouble you and make you unhappy many times? Are there none that worry and distress your mother or disturb the whole family? If it were not for these you would be much happier, and the other members of your family as well.

Bad habits are contagious or "catching." One quickly learns a bad habit from another. One member of a family may be the means of all the others falling into bad habits. If one boy in a family swears, or smokes, or drinks, or steals, the others are apt to follow his example very soon. If one is untruthful or dishonest, the others often become so. If the leader of a company of boys or set of girls has a bad habit, it is sure to be imitated by the others.

Have you read the story of the rotten apple that was placed in the center of a plate of good, sound apples? What happened to the good apples very quickly? Try the experiment.

We may never have thought of the trouble, annoyance or harm bad habits of ours cause others, but we should do so, and give up for this reason if for no other such as we may have contracted.

Have pupils write in their note books the following:—

"Tell me the company you keep and I will tell you what you are."

"Bad habits are infectious by example as the plague itself by contact." Give examples.

"Birds of a feather flock together."

"Evil associations corrupt good manners." Explain how gangs are formed.

"Those who play with edged tools must expect to be cut."

What Habits We Have.

Almost every one has both good and bad habits. Most people have more good habits than bad habits. They

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probably would not have any bad ones if they were aware of them, but not knowing of them they make no effort to get rid of them.

Some people have the disagreeable habit of talking or laughing loudly, and annoying others who happen to be with them. No one likes to speak of it to them, and so they keep the habit all their lives. It often causes people to avoid them, and they lose pleasant and desirable friends because of this one habit.

One may have the habit of shuffling or dragging the feet in walking, or swaggering about the room with hands in pockets, which at once gives every one the impression that his habits and education are not those of a gentleman. No one is ever proud to claim friendship with a person who appears to be a rowdy or an awkward lout, and so he is avoided, though he may really mean well and be unconscious of his disagreeable habits. Mention other habits people are apt to be unconscious of, though possessing, such as stooping, or sitting in a wrong position, which, if not overcome, in time will injure the health; or, of being late at meals, at school, with work, with engagements, which will injure business prospects.

Let us take stock, as merchants say, of the bad or undesirable habits which we have on hand—those we wish to be rid of, or to avoid. There are bodily habits, or habits of the body, and mental habits, or habits of the mind, and both need to be carefully watched, that the good ones may be formed, or built, and the bad ones cured.

Some bad habits we may have formed before coming to school, and while we were too small to know how they would injure us. No one ever told us of them, perhaps, and we did not even know we had them, so of course we could not cure them or get rid of them. What are these habits we wish to avoid or rid ourselves of? Whining, fretting, sulking, fibbing, teasing, quarreling, fighting, lazi-

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ness, tardiness, putting off work, carelessness, disobedience, rudeness, selfishness, disregard of others' rights or pleasure, greediness, untidiness, inattention, etc.

These are not pleasant habits to think about or talk about, and so we shall keep no record of them, and think and talk of them just as little as possible after we have decided to get rid of them, or throw them away, or avoid them.

Now let us take stock of our good habits. What good habits have we? I will write on the board a list of the good habits and qualities it is necessary to have if we are to build good characters, and become good citizens. Copy this list in your note books. Mark with a cross those which you think you have. Think carefully before you mark this list. Be honest in marking it. Credit yourself only with those good habits you feel very sure are yours. You may deceive yourself in this matter, but no one else is deceived, for others can see in you oftentimes, more than you can see in yourself, and *now* is the time to find out the faults or bad habits of which you are ignorant. Now is the time to get help in ridding yourself of them, that they may not injure you for a lifetime.

"Our acts our angels are, for good or ill."

How to Cure Bad Habits

A famous man named Ruskin once gave a rule for getting rid of bad habits or faults in these words,—

"You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you look for what is good and strong; honor that, rejoice in it; as you can, try to imitate it, and your faults will drop off, like dead leaves when the time comes."

Do you not think this is a good way? Suppose we try this plan of getting rid of our habits. Think of the habit

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you most admire in others, or one which you lack but mean to have. Think of all the famous or fine characters you know, or have heard or read of, that have had this good quality or habit. Find others by reading. Make lists of the famous men and women who have had this good habit or quality and read their biographies or life stories to see how they gained it.

Avoid the persons who have the fault or bad habits which you have, and choose those for your friends who have the habits you wish to have. Be with them as much as possible. Why? Give the following proverbs or maxims and ask for their meaning:

"It is easier to form good habits than to reform bad ones." We see this in people who smoke and drink.

"It is easier to avoid bad habits when they are shown us than to correct them after they have begun to control our actions."

"Ill habits gather by unseen degrees, as brooks make rivers, rivers run to seas."

"Habits, like letters cut in the bark of a tree, grow and widen with age."

How to Form Good Habits.

How can we gain good habits? It is very easy to begin and we have only to keep at it, to gain every good habit we wish.

By keeping busy we form habits of industry; by being on time in every place, every day, and with all work, we form the habit of being punctual; by doing as we are asked by those in authority, we form the habit of obedience; by depending upon ourselves as far as possible we become self reliant; by being careful to finish what we begin, and to put our best work in all we do, we acquire the habit of thoroughness; by not allowing ourselves to lose our

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tempers, and speak hastily when angry, we acquire self-control.

If we do a thing right the first time, it is much easier to do it right a second time. Every effort of the same kind in the same way is easier. So it is important that we should begin right, and think about the *way* in which we do a thing the very first time we do it.

Suppose we follow the plan suggested by Mr. Ruskin and begin to fix or form new habits, that will crowd out and keep out those which are injuring us, or which we wish to avoid.

Write out rules of conduct for yourself, habits you mean to acquire or fix, as did Washington and Franklin.

To help you in this I will give you a *Habit* Card, containing a list of the habits which help to build every fine character. They are the foundation stones of character, necessary to those who are to be good citizens. Some of these stones or habits you have acquired. Others you have yet to gain and will need to work for, and work hard. What habits shall we work for this month? Industry and Obedience.

Habit

"THERE was once a horse that used to pull around a sweep which lifted dirt from the depths of the earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the joints for further use. So he was turned into a pasture and left to crop the grass without anyone to disturb or bother him. But the funny thing about the old horse was that every morning after grazing awhile he would start in a tramp, going round and round in a circle just as he had been accustomed to do for so many years. He would keep it up for hours, and people often stopped to look and wonder what had got into the head of the venerable animal to make him

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walk around in such a solemn way when there was no earthly need of it. But it was the force of habit. And the boy who forms good or bad habits in his youth, will be led by them when he becomes old, and will be miserable or happy accordingly."

The Force of Habit

AN OLD soldier was one day walking with his plate of dinner in his hand, when some one called out, "Attention." The soldier at once dropped his plate and dinner and drew his hands into soldierly position at his side. It was only a joke, but it showed the force of habit.

The Soldier at the Gate

Tell the story of the soldier at the gate of Pompeii; show that years of military discipline had so fixed the habit in the soldier of remaining at his post regardless of danger, that when the city was destroyed by the eruption of Vesuvius, and every one else fled, he remained at his post. Hundreds of years later when the ashes were removed from the buried city, his body was found lying at the gate of the city. In those days the rules of the army forbade a man to leave the post assigned to him. Habit had become stronger than the desire to save his own life.

Tell also Æsop's fable of "The Camel."

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THE MAN WITH THE HOE

Painted by J. F. Millet

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WORK

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Work, Labor, Industry

Moral Education through Work.
Character Building in Work.
Industry a Virtue.
Labor Thoughts for the Month.
Talks on Industry.
The Meaning and Necessity of Industry.
Lack of Industry, or Idleness.
The Value of Industry.
Aims and Methods of Work.
Self Distancing Plan of Work.
Motives of Work.
Criticism of Work.
School Work.
Home Work.
Bibliography.
Labor (Pictures).
Picture Studies.
Labor Songs.
Song, "Let the Work Go On."
Labor Day, (September).
A School Labor Day.
Character Building through Class, Club or Individual Activity. Work.

Moral Education Through Work

We have seen that work as well as play is present in all human living, that the motive of love must be completed by duty; therefore, if moral education is to prepare for life, it must train both the desire for earnest work and

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the habit of performance. Moreover, not only as a preparation for adult life, but in direct moral results, work is a precious instrument of education. It can be made to contribute in four ways:

The power to work is the mastery of the means indispensable in the pursuit of any end of human life. Spontaneous action is an end in itself as work is not, but we do not go far on the path toward any aim that is worth while, without the power of hard sustained effort. Genius has been defined as the capacity for hard work; genius is much more than that, but no talent or gift will carry a man far without the ability to work earnestly and continuously even when the work is distasteful.

While play is the form of action most rapidly developing power, it is through work we round our character and bring elements in which we are deficient into harmony with the whole, thus making our lives more effective instruments than they could be otherwise.

Work is the means by which we establish good habits we would not otherwise form. In so far as our desires are right and our play-instincts sound, we can leave the habits formed by spontaneous action to take care of themselves; but it is only by hard and repeated effort that we can build brain paths to action and ends we know to be right, but to which we are not naturally drawn in desire. Yet it is just these habits formed by hard, conscious effort that are the most trustworthy safeguard against forms of failure to which we are individually peculiarly liable.

It is work that gives us self-mastery in every phase of moral life. Play is expressive, harmonious, beautiful, but hard effort is the one path to a self-control, positive, not negative, that makes it possible for us to trust ourselves and utilize all our forces for the ends we consider worth while.

Obviously these four values come primarily through

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work that is from inner compulsion, depending upon the will of the individual and not upon external forces. With the work that is compelled from without the chief direct gain is in the formation of habits and the growth that may be utilized later by self-direction. Still, when the work is for good aims and rightly adjusted to the personality, we have seen that the lower form tends to pass to the higher, the outer compulsion to be replaced by an affirmation of the individual's own will. Thus, rightly utilized, the work from external compulsion, such as we may exact from children, contributes only less directly than the self-compelled action to the same four moral ends we have studied.

Thus work must be utilized as a precious and constant element of moral education. The power to work is gained only by working. Everything possible should be done to lead the individual to put the pressure on from his own will increasingly, but in one or the other forms he must work, otherwise character deteriorates or atrophies. It is a pity we obey this principle so little in our present education. In certain communities where the modern reaction has been carried farthest, the schools seem to lack moral fibre. The children have never done anything that was difficult for them; and so while bright and quickly responsive, they lack stability, continuous self-direction and the power to overcome obstacles. One finds this error in an occasional abuse of the kindergarten, where there is too much managing of children, and frequently in homes where moral 'coddling' prevails. Elaborate devices are developed to trick children into doing good. Instead of demanding what is right of the child because it is right, his attention is skillfully diverted, schemes are arranged to interest him in something else, and finally he is brought around to doing the action without knowing it. This may smooth the path for the teacher or parent,

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but it is of small moral value to the child. There are times, I grant, when the attention of a stubborn child needs to be distracted and a conflict should be avoided at all hazards; but the child who is habitually kept in line by adventitious managing will show a lack of stable self-control.

John Stuart Mill pointed out that we are in danger of raising up a race of men incapable of doing anything which is disagreeable to them. A very little experience or even reflection will show the necessity of doing many things which are disagreeable to us, if we are to live happily and helpfully. Thus there is a moral value in holding children to the steady performance, cheerfully if possible, of tasks they do not like to do, when it is right that they should do them.

The fact that the work is distasteful to the child is no evidence at all that it should not be exacted, though rather sentimental modern educators have so misinterpreted the fact. It is true, we want to associate pleasure with good action in every helpful way, but this should be accomplished, not by allowing the child full following of whim, (which would lead to bad as well as good action) nor by seeking to manage his whims, but by wakening love of the good end and associating our sympathy and approval with the effort that leads to it. Thus in assigning work to children our question should be: Is the work adapted to the child's period of development and proportioned to his whole activity? Is it an element that will contribute helpfully to his moral growth? If we can answer these questions affirmatively, the child should be held to the task, whether or not his whim is attracted by it.

Thus children should contribute helpfully to the life of the household. They may or may not like washing dishes, making beds, bringing up coal or wood, or mending stockings, but this work needs to be done, and should

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not have the stigma attached to it by being relegated, whenever possible, entirely to subordinates whom the child may come mistakenly to regard as inferiors. The best way to make him reverence simple hand-work is to have him do it helpfully in relation to the needs of those nearest him.

His little part of the work of the home it is morally advisable the child should contribute, because it is right to do so, while the more he comes to work from his own will, and finally to love the work and convert it into play, the better. Moral education, like all other, must come, most of all, through practice. The child will grow into the best moral attitude toward those about him, only by practicing helpfulness toward them; and there is no way by which he can grow into the desired attitude unless opportunities for helpfulness be given him and he be required to fulfill them.—*Moral Education*, Published by B. W. Huebsch, New York.

Character Building in Work

"WORK is the educator of character. Being forced to work and to do your best, will breed a hundred virtues which the idle never know."—*Charles Kingsley.*

"The foundation of education consists in training a child to work, to love to work, to put the energy of his entire being into work."—*F. W. Parker.*

"The lesson of labor in the school is learning 'what to do and how to do it,' and developing a habit of work and a love for service."

"Drudgery is as necessary to call out the treasures of the mind, as harrowing and planting those of the earth."
—*Margaret Fuller.*

"The modern majesty consists in work. What a man can do is his greatest armament."

"In fitting American boys and girls for truest citi-

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zenship, the old doctrine of the nobility of labor must be reiterated to the child of the banker, as well as to the child of the hod-carrier. The meanest aristocracy in the world is that assumed through the pocket or the empty brain. We must ground the youth of our schools in that newest of old time doctrines that labor is the basis of the worth of the soul, as well as the foundation of the value of the dollar."—*W. M. Bearshear.*

"The result of training is that it makes many of our actions mechanical, and therefore easy. Wrong training makes wrong action easier than proper action. No training at all, leaves the mind free to form habits along the lines of least resistance, and such habits are frequently bad. Not to train a boy to be industrious, means to leave him free to form habits of indolence. On the other hand, to train him to work means to create in him the habit of work, and when this is fixed, he would rather work than be idle."

"*There is an ethical value in activity.*" "An idle brain is the devil's workshop" is not only a trite saying, but a truism. While an active child may become a doer of evil, his chances of such an outcome are not one per cent. of those of the lazy, idle boy whose life is a ready prey for the invasions of the infesting vermin of immorality. There is hope for an active man, for activity is the essential principle of life."—*Preston W. Search.*

Industry a Virtue

"Industry takes a high rank as a citizen's virtue. By it man learns to reinforce the moments by the hours, and the days by the years. He learns how the puny individual can conquer great obstacles. The school demands of the youth a difficult kind of industry. He must think and remember, giving close and unremitting attention to subjects strange and far off from his daily

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life. He must do this in order to discover eventually that these strange and far off matters are connected in a close manner, to his own history and destiny.

There is another phase of the pupil's industry that has an important bearing on morals. All his intellectual work in the class has to do with critical accuracy and respect for truth. Loose statements and careless logical inference meet with severe reproof."—*Felix Adler.*

Labor Thoughts for the Month

"All about him the child sees the work-a-day world." This, as Froebel claims, should show forth love and self-denying service. Human progress becomes possible when labor is organized on the principle of mutual help. When each man works for all, when civil society acts with a veiw to the good of the social whole, then each one doing his special work, makes possible for himself and others a broader and richer human life, consequently this time may be used to bring the child into contact with the laboring world.

The labor of man has many aspects, and there is a great variety of songs, games, stories, and material for many talks bearing upon this subject. Those activities which meet universal needs, and those which have been and are important factors in human progress, these will stir in the child a sense of both the dignity and importance of labor and will help to make him feel the brotherhood of man. In games in the primary grades, the various forms and processes of constructive activity are illustrated, and in playing the farmer, the baker, the miller, the carpenter and others, the child shows how the fruits of their labor came into being.

In observing these forms of human activity, the child soon learns that all of them are directly or indirectly connected with nature, whence the materials man uses

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derived. That she may serve him well, man must study, foster and improve nature. Here again the child traces the processes in nature which resulted in the materials man uses. He learns not only how nature provides for man, but how even the child may foster the life of nature; therefore seeds are gathered and planted, or plants and flowers transplanted and brought into the home and school; animals are cared for out of doors where it is possible, and large cages find a place in the school rooms, that the children may, in their turn, be the caretakers of a life, less strong and more needy than their own."—*Selected.*

"Why will a child desert his play
The craftsman's work to see?
Something within him latent still,
Stirs at each stroke of strength or skill,
Whispering 'Work waits for me.'"

Morning Talks on Work and Industry

The Meaning of Industry

"In every rank, or great or small,
'Tis industry supports us all."

What does industry mean? What does work mean? Labor? May a man work or labor and yet not be industrious? Can a man be a laborer and yet be lazy? Have you ever seen a lazy workman about his work? How did he move about? Did he apply dimself closely and constantly to his work? How must a man work in order to be industrious? Does the industrious man slight his work, or idle away time? Can a man have an occupation and yet not be industrious? A beggar has an occupation. Is he apt to be industrious? What is the meaning of occupation? Of employment? Industry? Industry is constant diligence in any right employment. A workman or laborer in order to be industrious must work diligently.

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Labor

Labor, labor—honest labor—
Labor keeps me well and strong;
Labor gives me food and raiment
Labor, too, inspires my song!

Labor keeps me ever merry;
Cheerful labor is but play;
Labor wrestles with my sorrow;
Labor driveth tears away.

Labor curtains night with gladness,
Giveth rest and happy dreams;
And the sleep that follows labor,
With a mystic pleasure teems.

Labor ever freely giveth
Lustrous vigor to the mind;
Shedding o'er its sunlight holy,
New ideas I daily find.

Labor brings me all I need;
While I work I need not borrow.
Hands are toiling for today,
Mind is working for tomorrow.

Labor! Labor! crieth Nature,
Labor! sings the wheel of Time.
And in their own mystic language,
Earth, and sky and ocean shine.

Labor, labor! ne'er be idle,
Labor, labor, while you can.
'Tis the Iron Age of Labor,
Labor only makes the man.

—*Selected.*

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Labor conquers all things.

Nothing is impossible to industry.

God gives all things to industry.

This world belongs to the energetic.

The King is the man who can.

Power belongs only to the workers, the idlers are always powerless.

Diligence is the mother of good luck.

Seest thou a man diligent in his business. He shall stand before kings.

Sloth makes all things difficult, but industry all easy.

Where there's a will there's a way.

Diligence overcomes difficulties; sloth makes them.

Plow deep while sluggards sleep,
And you'll have corn to sell and keep.

The Necessity for Work

How is almost everything in this world procured? How do we get our food? Our clothing? Our homes? Our books? Our money? Think of the most precious and costly thing you know. How do we get gold? Silver? Iron? Fuel? The hardest kind of work is required to get it. How do we get our railroads? Street cars? Canals? We get nothing that is worth while without labor, industry.

"Every good thing that is worth possessing must be paid for, in strokes of daily effort."

"No man has ever made a success of anything without hard work, either with his head or his hands."

"All wealth comes from labor."

Suppose all work should cease. What would be the result? The food supply would soon be exhausted. When strikes occur and work is stopped in some one direction, at some one place, it causes great suffering and hardship. What would it be like if *all* work stopped?

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Work is necessary or we could not continue to live. It is necessary to procure us the necessities of life. It is necessary to occupy our minds, and give our bodies sufficient exercise to keep them in a healthful condition.

Everthing in nature works or lends itself to some industry or exists for a purpose,—the animals, plants, minerals, the sun, moon, stars, wind and waves. It is only the lazy man who shirks his work in life.

Have pupils tell of ways in which animals lend themselves to industries, how plants and minerals lend themselves to industries, and seem to exist but for the purpose of being useful. Should not the same thing be true of boys and girls, men and women?

Service

"If the flowers should no longer be in the world, if the sun should no longer shine, how great would be our distress! If the bird no longer twittered on the budding bough of the tree, how greatly we should miss it. Everything is so closely connected with us that we cannot do without it. Everything has a message, a destiny."

"No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smallest star but sheds some helpful ray."

Read and explain to pupils:

"Every man has a mission to perform in this world, for which his talents precisely fit him, and, having found what this mission is, he must throw into it all the energies of his soul, seeking its accomplishment. * * * * Having found out what to do,—whether to lead an army or to sweep a crossing, to keep a hotel or drive a hack, to harangue senates or address juries, or prescribe medicines,—do it with all your might."

"Let us then be up and doing
With a heart for any fate,

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Still achieving, still pursuing,
Learn to labor and to wait."

—*Longfellow.*

"Pause not to dream of the future before us,
Pause not to weep the wild cares that come o'er us;
Hark! How Creation's deep musical chorus,
Unintermitting, goes up into heaven.
Never the ocean wave falters in flowing;
Never the little seed stops in its growing;
More and more richly the rose-heart keeps glowing,
Till from its nourishing stem it is riven."

"Labor is worship," the robin is singing;
"Labor is worship," the wild bee is ringing;
Listen, that eloquent whisper upspringing,
Speaks to thy soul from out Nature's great heart.
From the dark cloud flows the life-giving shower;
From the rough sod blows the soft-breathing flower;
From the small insect, the rich coral bower;
Only man, in the plan, shrinks from his part.

"Labor is health! Lo, the husbandman reaping,
How through his veins goes the life-current leaping!
How his strong arm in its stalwart pride sweeping,
True as a sunbeam the swift sickle guides.
Labor is wealth,—in the sea the pearl groweth;
Rich the queen's robe from the frail cocoon floweth.
From the fine acorn the strong forest bloweth;
Temple and statue the marble block hides."

—*Frances Osgood.*

Idleness or Lack of Industry

HERE are some old sayings in regard to idleness:—
"An idle brain is the devil's workshop." "Idleness

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is the nursery of crime." "Satan finds mischief for idle hands to do." Have you ever noticed whether these sayings are true? Have you ever noticed how idleness affects the mind, body and character of the people about you? Are the unhappy, discontented, quarrelsome, fault-finding or worthless people about you those who are busy or idle? Are the pupils in school who are always getting into trouble the busy or the idle ones? Are the boys in your neighborbood who are always getting into trouble and making nuisances of themselves those who are busy at home, or those who lounge or idle about the street or elsewhere? Idleness affects the body as well as the mind and character. If our muscles are not exercised they become weak, flabby and sometimes useless.

People who use neither their hands nor their heads are apt to become sick mentally, physically or morally. What does it mean to become sick mentally? People who are not obliged to work and who do not care to do work of any kind often become invalids and useless to the world and to themselves. Criminals who are kept in prison without work of any kind often become insane, or, as we say, lose their minds and become deranged. That is what it means to be mentally sick. What is done with persons who become sick in this way? Who pays for the insane asylums or hospitals in which these people are kept?

What does it mean to be sick or diseased morally? When people are sick morally they cannot or do not think or act rightly and they become criminals. What is done with persons who are sick morally? The public—that means your parents and neighbors—are obliged to build jails, prisons, reform schools, houses of detention and correction for them. They are obliged to pay for their food and clothing and for attendants for them. They are a constant burden and expense and when allowed to go free are dangerous.

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What becomes of the idle person who becomes sick physically, and has not means to care for himself? Who builds the hospitals and workhouses where such people are cared for? Who pays for them?

The sick person is always a burden and expense. He is not able to discharge properly his duties as a citizen, and for that reason is not a good or desirable citizen. This is especially true of the person who is sick morally, whether he is rich or poor.

What usually happens to idlers, if left to take care of themselves? If their relatives do not take pity on them they must depend upon public charity. They must beg or steal or go to the workhouse or become vagrants and tramps.

What is a parasite? One who lives on the labor of others, without contributing in any way to the work of the world, is a parasite. He is a hanger-on. Very small children and invalids must of course be excepted. They would work if they were able.

Are rich people who have not earned their money parasites? Sometimes, but not always. They often do a great deal of work without receiving any pay. They work because they know it is necessary for their health and happiness. They see that the busy people are the happy people. They feel that every man's work is born with him, and that if they do not work they will be compelling other people to do more than their share. They do not wish to become parasites. The sons of rich men who have nothing to do but spend money often become worthless men who throw away their lives

The Grasshopper and the Bee

(FABLE, ILLUSTRATING INDUSTRY.)

A grasshopper, half-starved with cold and hunger, came to a well-stored bee hive at the approach of winter,

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and humbly begged the bees to relieve his wants with a few drops of honey.

One of the bees asked him how he had spent his time all the summer and why he had not laid up a store of food, as they had done. "Truly," said he, "I spent my time very merrily in drinking and dancing and singing, and never thought about the winter." "Our plan is very different," said the bee. "We work hard in summer to lay by a store of food against the season when we foresee that we shall want it. Those who do nothing but drink and dance and sing in the summer, must expect to starve in winter."

Read and explain and memorize the following:

Gems

"No man is born into the world whose work
Is not born with him. Here is always work
And tools to work withal, for those who will;
And blessed are the horny hands of toil!
The busy world shoves angrily aside
The man who stands with arms akimbo set
Until occasion tells him what to do,
And he who waits to have his task marked out
Shall die and leave his errand unfulfilled."

—*Lowell.*

"An idler is a watch that wants both hands;
As useless if it goes as when it stands." —*Cowper.*

"But how can he expect that others should
Build for him, sow for him, and at his call
Love him, who for himself, will take no heed at all?"

—*Wordsworth.*

"Go to the ant, thou sluggard. Consider her ways and be wise."

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"The ants are a people not strong, yet they prepare their meat in the summer." —*The Bible.*

"Eat not the bread of idleness."

"The idle soul shall suffer hunger."—*Psalm* 19:15.

"If any would not work, neither shall he eat."

"He becometh poor that dealeth with a slack hand."

"One monster there is in the world—an idle man. Know thy work and do it and work at it like a Hercules." —*Carlyle.*

"Nothing is so injurious as unoccupied time.—" —*Dr. M. Hall.*

"Work is one of the great secrets of happiness."

"He who labors not cannot enjoy the rewards of labor."

"The best way to be happy is to be busy."

"Temperance and labor are the two best physicians of man."—*Rousseau.*

"None have so pleasant a time as they who in earnest seek their bread."—*Thoreau.*

The Value of Industry

(a) To a man, himself. (b) To his employer or business associates. (c) To his friends. (d) To the community. (e) To the world.

(a) Work is not only necessary but valuable to a man. It provides him with the means to live and care for others. It promotes health and trains the intellect. It develops, strengthens and disciplines the character when rightly employed, by bringing out those qualities necessary to good work as to good character. It enables him to win friends through voluntary or unselfish service. It gives him esteem, respect, honor and standing as a citizen. It gives him worth and influence in the world.

Work well done is more valuable to the worker than to his employer. It develops his self-reliance, self-respect,

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self-control and a sense of responsibility. It calls for and makes necessary diligence, attention, application, exactness, carefulness, thoroughness, patience, perseverance, promptness, timeliness, sincerity, honesty, obedience, temperance, cheerfulness and courtesy.

The daily practice of these virtues could not fail to strengthen character. A successful worker must possess these tools and use them in his work. The use of these tools determines the quality of a man's work and its value to himself, his employer, friends, the community and to the world.

"The men who have most powerfully influenced the world, have not been so much men of genius as men of strong convictions and enduring capacity for work."

Work seems to have been the motto of almost all the famous men who have achieved success. Most of them declare that their success is due to hard labor rather than special talent. That should encourage every one who does not feel certain of possessing especial ability or talent to persevere with his work, whatever it may be. Can you think of one man or woman who has made a mark in the world and was not a hard worker?

Our President is a great worker. There is not a Knight of Labor anywhere who works harder than he. He puts all his heart in his work, and when he plays puts all his heart in that too. This is what he says about work:—

"I pity the poor creature who does not work, at whatever end of the social scale he may regard himself as being. The law of worthy work well done, is the law of successful American life. I believe in play, too; play, and play hard, but do not make the mistake of thinking that is the main thing. The work is what counts, and if a man does his work well and it is worth doing, then it matters but little in which line that work is done—the man is a good American citizen."

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"Labor is discovered to be the grand conquerer, enriching and building up nations more surely than the proudest battles."—*Channing.*

Franklin said that he had been taught the value of industry by his father, who often quoted this text: "Seest thou a man diligent in his business? He shall stand before kings. He shall not stand before mean men."

Dr. Franklin proved the truth of this saying himself; for before the end of a long and useful life *he stood before five kings* and dined with two.

Did you ever hear of a great scientist, inventor, statesman, minister, writer, doctor, lawyer, artist, musician or business man who was lazy? All the great men of the world have been workers. None have lead idle, easy lives. Who are our most useful and honored citizens? Have they not also been workers? All these people seem to have learned the value of work early in life.

The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

—*Longfellow.*

Labor Conquers all Things

Some seventy years ago, there lived in Salem, Massachusetts, a poor boy, who had determined to get an education. He was confined in a shop through the day, and had but few advantages and little time for carrying out his design. He was not discouraged, however, but persevered like a hero, and every month witnessed his progress toward the object of his ambition. That boy was afterward known throughout the civilized world as Dr. Bowditch, one of the most learned and famous scientific men our country has ever produced. But all that Bowditch knew, he learned; and all that he learned, he ac-

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quired by diligent and persevering application. You can form some idea of his indomitable perseverance, from a little incident that is related of him. While he was a boy a valuable private library which had been captured at sea, arrived in Salem. These books were a rare prize for those days and young Bowditch borrowed a number of them from the person who had charge of them. The volumes were retained longer than was necessary for a simple perusal, and it was afterward ascertained that the young student was so anxious to preserve them, that he actually copied twenty ponderous folio and quarto volumes of scientific works, and thus made them his own. These books, which at that time, he dared not, from economy, think of purchasing, were of great service to him in after years; and his children have carefully preserved them, as precious memorials of the perseverance of their father.—*Cowdery,* Moral Lessons.

(b) A man's work is of value to his employer or business associates. No man can do any great work, or carry on any large or successful business, or accomplish any great undertaking alone. He must have helpers or assistants.

The worth of the work depends upon the worth of the man employed. The kind, quality and amount of work decide his value, or the value of his services. A company, corporation, business house, or public office, may pay one man five hundred a year, another five thousand, and another fifty thousand. Each man may devote the same number of hours, or amount of time to his work. The difference in value lies in the kind, quality or amount of work each does.

One man dawdles or idles over his work, doing as little as possible. Another, doing the same kind of work, will accomplish twice the amount. I know a sewing girl who receives but a dollar a day for her work, and does not

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have employment some of the time, because she is slow and inefficient. Another receives three dollars a day for the same kind of work and is busy all the time. She does better work and twice as much of it, and earns her wages.

One man may be too ignorant, or inexperienced, or clumsy, or weak mentally and physically, to do any but the simplest, easiest, kind of work. It requires intelligence, experience, skill, thought, care and patience, to do fine work. The "expert" is the one who does the most valuable work.

Of two men who may do the same kind of work and the same amount, one may do high grade work or excellent, and the other careless work. But when the carelessness or dishonesty of the worker is discovered he usually loses his place. The kind and quality of work depend upon the kind and quality of the man. As the man, so is the work.

(c) A man's value to his friends depends largely upon his ability and willingness to work, and the amount, kind and quality of his work. The man who does good work is respected. The man who *serves* well is the man who is valued. The man who is constantly performing services for others is the man whose friendship and society is most sought. Who is the man, woman, boy or girl who is most popular, most sought after and valued? Is it not the one who can contribute most to the comfort or pleasure of others, or the one who is able and willing to *serve* well and unselfishly in some capacity, who *gives* his services without expectation of reward to those who desire or need them? The one who contributes to the pleasure of others by singing or playing, or speaking well is always welcome in a company, because of his ability, willingness or desire to *serve* with his voice. He gives service, and receives in return friendship, esteem and appreciation.

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Or he may possess a talent, capacity or willingness for work of some other kind. He may be a wise counselor, or director, or be willing to give of his time or means where other service is needed. His friends value the service accordingly, and often ask him to serve on committees or in public office.

(d) A man's work is of value and importance to the community. The kind, quality and amount of the work he does affects the neighborhood, community, town or city in which he lives. Do you see how this can be? His work and the kind, quality and amount of his work usually affect his standing as a citizen, and sometimes when he lacks the will to work or works to bad ends, he is deprived of citizenship.

A man may work an hour or a day occasionally, when he cannot avoid it, and because of his laziness or the small amount of the work, the community may be obliged to provide for him and his family. Such a man is an undesirable citizen, an expense and a burden to all. Another may not work at all, may beg and become a vagabond. He preys upon the community and affects its prosperity. He also is a burden, because he refuses to work.

Another may work industriously—but at such work as picking pockets, house breaking or burglarizing. Does not that affect the public? Such work, when discovered and punished by a sentence to prison, usually deprives a man of some of his rights as a citizen. He may not be allowed to hold office or to vote. The community is obliged to feed and clothe him while in jail and perhaps support his family, so it is affected by his work in more ways than one.

Another man may work diligently, but his work may be to his own selfish interest only, and to the injury and loss of others. The quality of the work makes a difference to the public, as well as the kind and amount. A con-

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tractor or builder may slight some part of his work,—put in a frail support where a strong one is needed, put in cheap material where more durable material is expected and paid for, and the result is that the building, bridge, or structure falls, killing or injuring many. Here is where the quality of the work affects the public. Or the man who is employed to equip a theatre properly or protect it in case of fire, may do his work poorly, or neglect it altogether. The public may be very greatly injured or affected by it when a fire comes, by the loss of many lives. Give example.

(e) A man's work may be of value to the whole world. The whole world may be made better for it. The writer, artist, musician, physician, inventor, scientist, naturalist, as well as workers in many other fields, may assist or give aid, pleasure or comfort to millions of persons.

Think of the service rendered by Thomas Edison with his inventions. Read of the services being rendered to the world by Luther Burbank. Do you know what he is doing? See what a grand work Dr. Barnardo did, in assisting sixty thousand homeless, destitute children to become self-supporting citizens. Read what a noble work Judge Lindsey is doing in making good citizens out of unfortunate children. This is work well directed; work worth while; work of the best and noblest kind. It is work that is affecting the world in an important way.

"The modern majesty consists in work. What a man can do is his greatest ornament."

"Honor is purchased by the deeds we do; honor is not won,
Until some honorable deed be done."

—*Marlowe.*

"Honor and shame from no condition rise;
Act well your part, there all the honor lies."

—*Pope.*

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"A great man is made up of qualities that meet or make great occasions."—*Lowell.*

"Those who think must govern those who toil."
—*Goldsmith.*

"The hand of the diligent maketh rich."

"The fruit derived from labor is the sweetest of all pleasures."

"The surest way to be happy is to be busy."

"He that gathereth by labor shall increase in worth."

"In the sweat of thy face shall thou eat bread."

"There is always work for those who will, and blessed are the horny hands of toil."

"The hand of the diligent shall bear rule."

"He that tilleth his land shall be satisfied with bread."

"Only he who works knows what enjoyment and refreshment are." —*Carl Hilly.*

"A man is relieved and gay when he has put his heart into his work and done his best."—*Emerson.*

"When one gets to love work his life is a happy one. Pleasure comes through toil."—*Ruskin.*

"God intends no man to live in this world without working, but he intends every man to be happy in his work."—*Ruskin.*

The Planning of Work

WORK in order to be well done and successful must be well planned, well directed.

"Plan out your work;
Work out your plan."

But do your planning first and carefully. "Hasty climbers have sudden falls." Who are the people that are successful with whatever they undertake and finish what they begin? Are they those who rush into many things without much thought or planning beforehand?

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Are they those who begin work without counting the cost or looking far enough ahead to see the end? The people who do not reason about their ability to finish what they begin find their labor wasted and that their work profits them nothing.

I recently saw a fine building, almost a palace in size, half completed but deserted and falling into ruins. The owner, a man with limited means, had undertaken to build it without counting the cost. He had spent all his money and had no prospect of ever securing enough to finish it. No one in the place would buy it, and so the result of his labor was lost. His work was not well planned or directed.

How many pupils have begun work in just this way and spoiled good material and wasted time trying to do something they could not hope to finish?

There are other ways in which work may be ill-directed. One may work at a thing with great energy, persistence, and patience, and finish it, but if it does the laborer no good or gives no pleasure to others, his labor is ill-directed. Did you ever know of a case of this kind? Did you ever know of any one going to a great deal of trouble and devoting much time and effort to some undertaking for "spite?"

I once heard of a man who had a quarrel with his next door neighbor and built a fifteen foot fence between their houses so that it would shut off the light from his neighbor's window. He worked persistently and diligently, but was it well-directed industry?

A boy I know went to great trouble in order to construct a trap that would lame the cat or dog of another boy whom he disliked. That was industry worse than wasted, because it resulted in injury to helpless animals.

Before we begin a thing, then, we should ask ourselves whether it is well planned; whether we will have the ability,

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strength, energy, means, patience, or persistence to carry it through. And still one thing more—whether it is *worth while.*

The Panorama Boy

SOME years ago, a boy was sitting with folded hands, in a tiny skiff, on the bosom of the mighty Mississippi. The setting sun was shining on the water, and on the beautiful banks of the river, rich with variously colored foliage. So full was the mind of the boy with wonder and delight that the boat glided on unheeded, while he sat gazing on the banks of the river.

He had heard it said that America was richer in beautiful scenery than any other country in the world, and as he looked around him he believed the saying, and then came into his mind the desire and resolve to become an artist that he might paint the magnificent scenes of his native land.

This boy's name was John Banvard, and the resolution he made to paint the largest picture in the world was never given up until it was accomplished. When his father died John was left a poor, friendless lad, and obtained employment with a druggist; but so fond was he of sketching the likenesses of those about him, on the walls, with chalk or coal, that his employer told him he made better likenesses than pills; so poor John lost his place.

He then tried other plans, and met with many disappointments, but at last succeeded in obtaining as much money as he thought would enable him to paint his great picture.

He had to go through much danger and trouble before he could take all his sketches, spread over a distance of three thousand miles. Having bought a small skiff, he set off alone on his perilous adventure. He traveled thousands of miles, crossing the Mississippi, backwards

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and forwards, to secure the best points for making his sketches. All day long he went on sketching, and when the sun was about to set, he either shot wild fowl on the river, or hauling the little boat ashore, went into the woods with his rifle, to shoot game. After cooking and eating his supper, he turned his boat over on the ground and crept under it, rolling himself up in a blanket to sleep for the night, safe from the falling dews and prowling animals. There were wild animals to fear at that time, for it was many years ago, before the country was well settled.

Sometimes for weeks together he never spoke to a human being. In this manner he went on sketching for more than four hundred days before the necessary drawings were finished, and then he set to work in good earnest to paint the picture.

He had only made sketches in his wanderings. After these were completed, there were colors and canvas to be bought, and a large wooden building to be erected, where he might finish his picture without interruption. Year after year he painted, never growing tired or becoming discouraged at the great task he had undertaken. When the picture was finished it covered three miles of canvas, and represented a range of scenery three thousand miles in extent. The story of the picture and John Banvard's industry and application had become known to many. When it was completed, every one was eager to see it and the man who had painted it. It made John Banvard famous. The thought that such magnificent work was accomplished by a poor, friendless lad, should make us ashamed of giving up any undertaking worth pursuing, merely because it would cost us labor or trouble.

It would seem that John Banvard must have taken for his motto these words,—

Think well before you pursue it;
But when you begin, go through it."

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"When a man is in earnest and knows what he is about, his work is half done."—*Mirabeau.*

"Well begun is half done."

"A good beginning makes a good ending."

"Little and often fills the purse."

"It is the early bird that catches the worm."

Have faith in nothing but industry. Be at it late and early; persevere and work right on through censure and applause, or else abondon Art.

—*Longfellow.*

"Whatsoever thy hand finds to do, do it with thy might."

"No one can rise who slights his work."

"Honest work is the only sure thing."

"The work of the world is done by few.
God asks that a part be done by you."

Franklin's rule: "Lose no time, always be doing something."

"His life is long whose work is well,
And be his station low or high,
He who the most good works can tell,
Lives longest, though he soonest die.

Then as the swift-winged moments speed,
Freight them with wealth of truth and worth;
With garnered sheaves of thought and deed,
For the glad harvest home on earth.

Sow love and taste its fruitage sweet,
Sow smiles and see the desert spring,
Sow wisdom for the harvest meet,
Sow sunshine for the joy 'twill bring."

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Aims and Methods of Work

I

Our success and happiness in our work depend not so much upon the *kind* of work we do, as the *way* we do it. The day laborer in the street or field may have hard, rough work, but rightly done it may lead to success, and done with the right spirit, it may make the laborer as happy in doing it as if he were a king.

It is just as necessary in the building of a canal that the earth should be shoveled out, or in the building of a railroad, that the road-bed be made and ties and steels laid, as that other lighter and finer grades of work be done. This work calls for the exercise of strength and muscle, and work with the hands. Other kinds of labor, that of the officers of the railroad, require work with the head, —careful planning, directing, or calculating. Each would be useless without the other. It is not where we stand now that counts. It is the direction in which we are going and the end we have in view.

Read the lines:

"For his heart was in his work, and the heart
Giveth grace unto every Art."

Ask pupils for the meaning of the lines. Lead them to "formulate the great life-principle that one's heart *must* be in his work if the work is to be lifted above the level of drudgery and one is to achieve any great measure of success in life." Point out what drudgery, brick-laying, clerking in a store, printing, or doing some one piece of work in a factory would become unless one's heart is in the work; that the man who tries to lay each brick better or do a neater job of printing each time, is happier than the man who does not, that his labor is worth more, and that he alone is worth promoting.

Tell the story of the humble hod-carrier.

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Humble Work

SOME persons look with dislike or contempt upon what they call dirty work, as though all honest labor were not clean and honorable. A hod-carrier has dirty work to do, but this humble beginning sometimes leads to better things.

A young man once went to New York in search of work. He could get nothing to do but hod-carrying. He was strong and honest, and though the work was not pleasant he decided to do it, rather than loaf about the streets waiting for something more to his liking.

At first he made but a dollar a day. He found a cheap plain place to board and saved every cent he could. Nothing was spent for smoking or drinking. He attended evening school in order to educate himself. At the end of five years he had saved up enough money to buy a house and lot. The sixth year he moved into the cottage with his wife.

He had earned the name among his friends of being a good worker, a good scholar and a fine man. At the beginning of the eighth year his industry and ability attracted the attention of some business men, who invited him to become a partner.

He attended to the new business as well as he had to the old, and today he is very wealthy and one of the happiest and most honored men of the city. Small beginnings sometimes have great endings.

"The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which worthily used, will be a gift also to his race."—*Ruskin.*

Gems

"The secret of success lies in the man and not in the stuff he works on."—*Bradford Torrey.*

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"The talent of success is nothing more than doing what you can do well, and doing well whatever you do."
—*Longfellow.*

"The winner is he who gives himself to his work, body and soul."—*Chas. Buxton.*

"Experience shows that success is due less to ability than to zeal."

"It matters not what you do,
Make a nation or a shoe;
For he who does an honest thing,
In God's pure sight is ranked a king."
—*John Parnell.*

Copy and memorize these "gems."

Make This a Day

"This day is yours; your work is yours;
The odds are not who pays your hire;
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
Tomorrow steps on solid ground.
Make this a day.

The day is this; the time is now;
No better hour was ever here—
Who waits upon the when and how
Remains forever in the rear.
Though yesterday were wasted stuff,
Your feet may still seek out the way;
Tomorrow is not soon enough—
Make this a day."
—From *The Young Citizen.*

Honest Work

"A MAN may hide himself from you, or misrepresent himself to you in every other way, but he cannot in his

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work. There be sure you have him to the utmost. All that he likes, all that he sees, all that he can do, his affection, his perseverance, his impatience, his clumsiness, clearness, everything is there. If the work be a cobweb you know it was made by a spider; if a honey-comb, by a bee. * * * A house is built by a man; worthily, if he is worthy, and ignobly if he is ignoble." —*Ruskin.*

"For all men live by truth and stand in need of expression. The man is only half himself. The other half is his expression." —*Emerson.*

Take the above quotations as a basis for a talk on methods of work and read them to the pupils. Ask for the meaning. Is Ruskin right in what he says? Have you ever thought of your work being a looking-glass in which others see you in your absence? Does *your* work show *you*, the kind of person you are, what you think, how you act? Would you not like it to be honest work then, and a true picture?

"Our deeds determine us as much as we determine our deeds."

Explain the meaning of this.

Ask pupils if they will not make and keep for this one month at least, this resolution,— "I will each day do my best work."

Let us *aim* for results, and not worry about results. It will not do to say only I will try to do *good* work. You might do that and it would not be good work. You might not be able to do some kinds of work *well*,—at least it would not be good work compared to that of some of the others. But if you do your best it may be *better* than that of another—not in results but in effort, for the other may not have done his best, though it be better than yours.

Is honest work not an absolute necessity for the good of others as well as yourself? Where work is not done as

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well as it should and might be what is the result? A little questioning and observation will lead the pupils to see how necessary it is, in the building of a house, for instance, that every part be well shaped, firmly placed and strong. Ask them to observe the work of the builders wherever they have an opportunity,—the digging of the cellar, the laying of the foundation stone, the fixing of the frame, the laying of the walls.

"They may easily be led to realize what harm may result from slighting any piece of work or falsely covering any weakness. Anecdotes are abundant to illustrate this: the bridge which gives way beneath the weight of the passing train, carrying hundreds to death; the dam which has weak timber, yielding to the pressure of the freshet; the elevator which falls with its precious load. These point to building which was insecure and treacherous. For the other side of the picture we turn to the old cathedrals, showing the children the beautiful spires, the exquisite carving, and telling how they have endured through the ages because their builders did honest work.

Such a lesson prepares for the interpretation of the poem, The Builders, by Longfellow, which turns our thought to the building which we are shaping with our todays and yesterdays. The lesson of the unstable wall, the falling bridge, as well as grace and strength of the cathedral, serves now as a parallel for the poet's teaching, and the inevitable result to others is seen as well as felt when we read of "broken stairways, where the feet stumble as they seek to climb." After such lessons every line is filled with meaning as the children read and re-read the inspiring poem. Then it is time to memorize every line, but especially the two stanzas:

"In the elder days of art,
Builders wrought with greatest care

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Each minute and unseen part;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen;
Make the house where gods may dwell,
Beautiful, entire and clean."

It is not necessary to preach while teaching this poem. The lesson impresses itself upon the children if they are rightly prepared for it. They will make their own application, but we should not forget that a valuable lesson like this is not measured by ease in recitation or accuracy in reading."

If we do our work well we will need to work with honesty, diligence, carefulness, exactness, thoroughness, persistence, attention, neatness, punctuality, kindliness, courtesy, cheerfulness, temperance and loyalty. We might call these qualities or attributes *tools*.

They are tools and invaluable ones to the workman who possesses them. They are more valuable than any tools money can buy. Some are absolutely necessary for a man to have before he can find employment at any kind of work.

The man who possesses them is the man who retains his position with the same firm year after year and eventually becomes the head or one of the partners, or establishes a successful business of his own.

When a man is discharged it is because he is lacking in some one or more of these attributes. When a great business house or factory, employing hundreds of men, is obliged to cut down its force, who are the men that are "laid off" or only irregularly employed as "extras"?

With the more advanced pupils the Building of the

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Ship may be studied in connection with the lessons on labor.

Have its most beautiful lines memorized. Here are some of them:

"The merchant's word
Delighted the master heard;
For his heart was in his work, and the heart
Giveth grace unto every Art."

"Ah, how skillful grows the hand
That obeyeth Love's command!
It is the heart and not the brain,
That to the highest doth attain,
And he who followeth Love's behest
Far excelleth all the rest."

"The ocean old,
Centuries old,
Strong as youth, and as uncontrolled,
Paces restless to and fro,
Up and down the sands of gold.
His beating heart is not at rest;
And far and wide,
With ceaseless flow,
His beard of snow
Heaves with the heaving of his breast."

"Like unto ships far off at sea,
Outward or homeward bound are we.
Before, behind, and all around,
Floats and swings the horizon's bound,
Seems at its distant rim to rise
And climb the crystal wall of the skies;
And then again to turn and sink,
As if we could slide from its outer brink."

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"Ah! if our souls but poise and swing
Like the compass in its brazen ring,
Ever level and ever true,
To the toil and the task we have to do,
We shall sail securely and safely reach
The Fortunate Isles, on whose shining beach
The sights we see and the sounds we hear
Will be those of joy and not of fear."

"Life's more than breath and the quick round of blood.
It is a great spirit and a busy heart.
The coward and the small in soul scarce do live.
One generous feeling—one great thought—one deed
Of good, ere night, would make life longer seem
Than if each year might number a thousand days,
Spent as is this by nations of mankind.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs;
He most lives
Who thinks most, feels the noblest, acts the best."

Deeds

Go put your creed into your deed,
Nor speak with double tongue.

—*Emerson.*

We are our own fates. Our own deeds
Are our doomsmen. Man's life was made,
Not for men's creeds,
But men's actions.

—*Owen Meredith.*

Work for some good, be it ever so slowly!
Cherish some flower, be it ever so lowly!

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Labor! all labor is noble and holy;
Let thy great deed be thy prayer to thy God.
—*Frances Sargent Osgood.*

Character Building in Motives of Work

"MOTIVE is a powerful factor in ethical training, the principle underlying action, the determinative volition that leads to formal results. * * * The child who is taught to work for a prize, be it even in committing to memory passages of the Scripture, is bribed, and to that extent corrupted. The child taught to work for a per cent never rises higher that his motives. He may work himself to a frenzied heat in his all-pervading desire to be first or gain a high marking; but such a student remains not a worker after such unnatural stimulus is gone. All such incentives are false to the spirit of education and are immoral in their tendencies. The whole system of incentives to which reference has been made (rewards of merit, prizes, percentages, discriminating rankings, demerit marks, etc.) is abnormal, unprofitable, false and immoral. Their entire tendency is to temporary result, to stifle interest, to the recognition of an unnatural means to an end, to the development of a selfish spirit, and to dishonest practice, as well as to over-pressure, and over-nervous and over-physical strain.

What should be given to the child in their stead? Nothing but a higher motive, and that is to work from pure love for work, and because it is right. The public schools, under the proper motive, give excellent opportunity for the cultivation of an unselfish and generous spirit. With the removal of the desire to surpass others for the bare sake of being ahead, there comes an interest in others' welfare, and cultivation is given to the true spirit of true socialism."

—*Preston W. Search,* The Ethics of the New Education.

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Premiums, if used at all, should reward, not proficiency only, which depends to a great extent upon the gifts of nature, but rather deportment and citizenship, which are within the reach of the least talented among the children, and are of more value than scholarship.

"The exaltation of talent as it is called, above virtue, is the curse of the age."

—*Channing.*

The Self Distancing Plan of Work

"To improve is better than to surpass."

We have found in our previous talks that our work to be well done and successful must be done how? *Carefully,* patiently, exactly, thoroughly, promptly and diligently or persistently.

There is something else we must think about, if we wish to do our work well, pleasurably, cheerfully and healthfully. We must avoid rivalry and striving to excel others. It arouses envy, jealousy, ill feeling, unpleasant thoughts and an unhealthy condition of mind. It is the constant striving to excel others that destroys happiness in work.

A gentleman once asked Sir Joshua Reynolds, the artist, how he had managed to achieve such results in his work. "By observing one simple rule," he replied "namely, *to make each picture the best.*"

Try to do each piece of work a little better each time, each day, than before. This is the only way to improve, to perfect one's work or to get ahead in the right way.

"Without halting, without rest,
Lifting better up to best,"

is Emerson's rule, and it is a good one.

Don't keep trying to get ahead of other people. Even if you succeed the situation will be unpleasant. Try to get ahead of yourself.

Comparing ourselves with others is not a sensible or a

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good thing to do. We are different from other people, their talents, their weaknesses, their preparation, their training, their habits, are not ours, we must be content to be ourselves and to do our own work in our own way, but in our *best* way. The only person we can compete with and fairly judge and criticise is our own self. We may judge ourselves as severely as we wish and no harm will be done. We may criticise our own work as carefully as we can and no one's feelings will be hurt. Only good can come of it.

Don't say to yourself in preparing your lesson to-day that you are going to get ahead of John or Mary. Say that you are going to beat your *yesterday's* record; that you might do as well as John or better and still do poorly because you are able to do *very much better* work than he. You may have a better brain, or a better memory, or better training, and for this reason much more will always be expected of you.

You may not be able to do as well as Mary, because she has talents or gifts that you have not and it would be useless for you to try to excel her in her studies now. No one expects it of you or is disappointed in you because you do not. It would not be fair to you. But if you do the very best you can each day, no one will be disappointed in you, or expect or ask you to do more, and every day you will have gained and in the end will have made a fine record.

How many know something of the life and work of Robert Louis Stevenson, one of the master writers? Tell me something he has written that you have read. He seemed to do his work so easily and perfectly that most people think of him as a great genius. Much of his success was due to his method of work.

In reading his life we learn how "tirelessly, day after day, he sought to improve upon his own work. He had no desire to get ahead of others. He joyously welcomed every new writer, every good book. There was neither envy nor jealousy in him. His thought was concentrated

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on the one attempt to do better to-day than yesterday. What he did in literature is what we should all do in life. Nobility, humility, ability—these are all summed up in getting ahead of one's self. Are we running this winning race? Are we, like the great apostle, 'forgetting the things which are behind, and stretching forward to the things which are before,' yet counting not ourselves to have apprehended, because we feel we can do better yet? Unless we are, we are not getting ahead in life, nor ever will we."

Shall we try this self-distancing plan of work this year?

Keep to-day's written lesson to compare with to-morrow's lesson. Never mind if you did miss three out of ten words yesterday in the spelling lessson, if that was the *best* you could do; the thing you need to ask yourself is this: Did I miss one word less or two less or three less to-day? Have I *improved* my record even a *little* to-day? Never mind how many Mary or John spelled correctly or incorrectly; that will not help or hurt *your* record in any way; that will not make *you* stronger or help you get ahead. Make it a rule to save every written lesson for a month at least, either at school or at home, in order to watch your own growth. If you are not gaining ground you are standing still or losing ground, and you should find out why and get assistance from your teacher, or parents, or some other source. If you are "stuck fast" in the mud, get a "boost" from some one, and go on with your journey. There are some gems that may be helpful to us if we memorize and repeat them occasionally.

Boy Wanted

"Wanted—a boy." How often we
These very common words may see!
Wanted a boy to errands run,
Wanted for everything under the sun.
All that the men to-day can do,

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To-morrow the boys will be doing too;
For the time is coming when
The boys must stand in place of men.
Wanted—the world wants boys to-day,
And she offers them all she has for pay.
Honor, wealth, position, fame,
A useful life and a deathless name.
Boys to shape the paths for men,
Boys to guide the plow and pen,
Boys to forward the task begun,
For the world's great task is never done.
The world is anxious to employ
Not just one, but every boy
Whose heart and brains will e'er be true,
To work his hands shall find to do.
Honest, faithful, earnest, kind,
To good awake, to evil blind,
Heart of gold without alloy,
Wanted—the world wants such a boy.

MEMORY GEMS

For him who always does his best,
His best will better grow;
But he who shirks or slights his task,
He lets the better go.
What if your lessons should be hard,
You need not yield to sorrow;
For him who bravely works to-day,
His task grows light to-morrow. —*C. Cohen.*

"There are no gains without pains."—*Franklin.*

"All that you do, do with your might,
Things done by halves are never done right."

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"The talent of success is nothing more than doing what you can do well, and, doing well whatever you do without a thought of fame."—*Longfellow.*

"The only way to learn to do great things is to do small things well, patiently, and loyally. If your ambitions run high, it will take a long time in preparation. There is no hurry."

"Greatly begin! though thou hast time
But for a line, be that sublime;
Not failure, but low aim, is crime."

—*James R. Lowell.*

Well begun is half done.

Haste makes waste.

Make haste slowly.

Hasty climbers have sudden falls.

"For want of a nail the shoe was lost; for want of a shoe the horse was lost; for want of a horse a rider was lost; for want of a rider a battle was lost."

"We are the architects of our own fortune and mount the ladder of progress round by round."

School Work

THE pupil who idles away time at school is throwing away money as well as opportunity for improvement. This opportunity has been provided at great expense to his parents as well as to the community that must pay school taxes. Every hour wasted is money wasted. Do the pupils know exactly how much every day at school is worth? It can be figured out in this way. "The average educated man gets a salary of one thousand dollars a year. He works forty years, making a total of forty thousand dollars in a lifetime. The average day laborer gets one dollar and fifty cents a day, three hundred days in a year, or four hundred and fifty dollars in a year. In forty years he earns eighteen thousand dollars. The difference, or twenty-two thousand

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dollars, equals the value of an education. To acquire this earning capacity requires twelve years at school, of one hundred and eighty days each, or two thousand one hundred and sixty days. Divide twenty-two thousand dollars, the value of an education, by two thousand one hundred and sixty, number of days required in getting it; we find that each day at school is worth a little more than ten dollars to the pupil."

It is the educated men who receive the best salaries. It is the educated men who are the thinkers; thought comes before labor; it is sometimes called the father of labor. The thinkers are the man who influence the world, the inventors, the discoverers, the explorers, the founders.

Thinkers rank higher than mere hand laborers. Unless there were thinkers to create, plan and lay out work there would be no demand for the work of the hand laborer, and he would starve. They are dependent on each other, for there must be laborers to carry out the work as planned by the thinkers. The work of the thinker is more highly valued, better paid, more appreciated and more influential than the work of the man who is not a thinker. One may be as industrious as the other, of as good habits as the other, but the man who thinks most about his work is the man who advances, who achieves and who reaches the top.

"You may converse with any man, however distinguished for attainments or habits of application or power of using what he knows, and he will sigh over the remembrance of the past and tell you that there have been many fragments of time which he has wasted and many opportunities which he has lost forever. If he had only seized upon the fleeting advantages and gathered up the fragments of time, he might have pushed his researches out into new fields and have amassed vast stores of knowledge."

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The Whole of Life

Never a minute shall you despise,
Use it in some strong way.
Doing your best through each hour that flies,
Gives life a noble day.
Years are but faithful days you add
Into a lifetime true;
So put brave heart in your work, my lad,
And work will put heart in you!—*A. S. Dunbar.*

Franklin, who never wasted time, has left us some excellent advice with regard to the use of it. These are some of his sayings:

Time is money.

One to-day is worth two to-morrows.

Never leave that till to-morrow which you can do to-day.

Dost thou love life? Then do not squander time.

They who make the best use of their time have more to spare.

The world is not a play ground, it is a school room.

Too much rest is rust.

Sloth never made its mark in the world and never will.

Sir Walter Scott's motto was—Never to be doing nothing.

Have a time for everything and always be on time.

—*Henry Ward Beecher.*

"If you in the morning
Throw minutes away,
You can't pick them up
In the course of the day;
You may hurry and scurry,
And flurry and worry,
You've lost them forever,
Forever and aye."

By doing only can we know,
What it is we have to do.

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In the school-room while we stay,
There is work enough to do;
Study, study through the day,
Keep our lessons all in view.

Criticism of Work

It is a good plan to permit or require the pupil to criticise, correct and mark his own work at times. Ask him when he has finished a piece of written work, to read it over carefully and criticise it himself before he hands it to you. He may discover in it many errors of which he was unconscious.

Do not dwell unnecessarily on faults, errors and mistakes. Speak of the good points in each pupil's work and ask him to look for them. Let him tell in what way to-day's lesson is an improvement on the lesson of yesterday. What has he acquired from this lesson which he did not have before? What has he aimed to acquire? Has he strengthened his record? It should be the purpose of the teacher and pupils to hold up the best to the light, rather than to make error prominent. "Always fighting the devil leaves little time to serve the Lord."

Mistakes are of value when we hold them before the "mind's eye" just long enough to find the truth and fix our attention upon it. The criticism fails unless the pupil who makes the mistake sees the right form and does the better way. Require the pupils to correct their own mistakes in class. This will have a tendency to make them more alert. Lead the pupil to see himself as others see him. Call on the pupil who blunders again and again. Ask him after each effort whether he could improve it if allowed to try again. After the trial, ask him where he has improved. Then make your own criticism or permit those of the pupils. Do not permit the members of a class to criticise a pupil who is on his feet, in the midst of a recitation. Criticism

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is not helpful where it aims merely to fix attention on mistakes. Have the class decide as to the best recitation, or lesson, by vote, occasionally, or as to which pupil has made the most improvement after a second trial.

Note especially the progress of those who are making an effort to improve in certain directions, either in the matter of lessons or deportment. Do not exhibit the best papers only. Exhibit the poor paper side by side with another paper by the same pupil, showing improvement, so that all may see wherein the pupil has gained strength or mastery. Endeavor to inspire each pupil with a desire to get ahead of *himself* and *improve on his own record*, and not his neighbor's.

Home Work

EVERY boy and girl will see and admit the importance and necessity of work, and yet there are those who can only see necessity for work on the part of others. They shirk their part and leave it for those who are less able to do it than they.

In every household there is some work that belongs to the boys and girls of that household. Have they found theirs? Do they do it? If not, they are shirkers.

In families where there is but one pair of hands to do the work of the household, and those hands are the mother's, it is usually necessary for the children to assist.

Where they shirk their part the mother is obliged to do it for them, or it is left undone, and as a result the mother is overworked, tired, anxious and sometimes irritable and fault finding; the whole family is made uncomfortable because one member of the family failed to do his share of labor. If he is asked why he has refused his part he probably says he does not like to work or that he forgot, or that some other boy he knows does not have any chores to do at home, or that he does not like to get up in the morning.

Even in families where servants are kept and no special

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services are required, there is work still to be done. Little services should be tendered the mother, father, brothers, sisters or servants, as a matter of kindness and courtesy.

Every effort made or put forth makes one stronger and is a direct benefit to the worker as well as to others. That is one reason why work is a blessing and not a misfortune, as some people seem to think. That which makes one stronger is good. Work does this. Even kings and queens, who have hundreds of servants to wait upon them, are required to do tasks for themselves, because it is necessary to develop their own strength.

Do not think that because the things required are small things, that they are unimportant, and not worth the doing. One must do the small things well before one can be trusted to do great or important things. The training one gets in doing "chores" at home is as valuable as if secured elsewhere.

Question the pupils as to what they have done, can do, and will do. Endeavor to secure their promise to make an effort this month to fix the habit of industry at home as well as at school. Let them take these subjects, after discussing them in the language work:

Work we do at home.
Work we like to do.
Work we mean to do when we are grown up.

What services we can render our parents, what we *will* do this month. What services we can and will render our brothers and sisters this month. What services we can and will render our school-mates this month. What services we can render our teacher. What services we have heard of boys or girls rendering their parents and others. What services we have seen boys and girls rendering others.

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Gems

No matter what you try to do at home or at your school, always do your very best. There is no better rule.

"Wherever we go, there's work to be done;
Then do it, and never say die;
There isn't a trouble beneath the sun
That's worth a whine or a sigh.
So never fret when things go wrong,
For it's useless to complain;
Just set your teeth and hobble along
Till all comes right again."

* * *

"And isn't it, my boy or girl,
The wisest, bravest plan,
Whatever comes, or doesn't come,
To do the best you can?"

* * *

"Than let us learn to help each other,
Hoping unto the end:
Who sees in every man a brother,
Shall find in each a friend."

* * *

"Do what conscience says is right;
Do what reason says is best;
Do with willing mind and heart;
Do your duty and be blest."

* * *

"If a task is once begun,
Never leave it till it's done;
Be the labor great or small,
Do it well or not at all."

* * *

"I cannot do much," said a little star,
"To make this dark world bright,

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My silvery beams cannot pierce far
Into the gloom of night;
Yet I am a part of God's great plan,
And so I will do the best that I can."

* * *

"No use in trying—" nonsense, I say,
Keep trying until you succeed;
But if you should meet "I forget" by the way,
He's a cheat, and you'd better take heed.

* * *

"Work for the good that is nighest;
Dream not of greatness afar;
That glory is ever the highest
Which shines upon men as they are."

* * *

"Though your duty may be hard,
Look not on it as an ill;
If it be an honest task,
Do it with an honest will."

* * *

"Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere."

* * *

"Do ye nexte thynge."
"Do the duty which lies next thee."

* * *

"Do the work that's nearest,
Though it's dull at whiles,
Helping, when you meet them,
Lame dogs over stiles."

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"Many hands make light work."

"Our grand business in life is not to see dimly what lies at a distance, but to *do* what lies clearly at hand."

"Let not your right hand know what your left hand doeth."

* * *

Let us be content to work
To do the thing we can, and not presume
To fret because it's little. —*Browning.*

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dream elate thee,
Learn thou first what these can teach.
—*A. A. Proctor.*

The highest duties oft are found
Lying on the lowest ground,
In hidden and unnoticed ways,
In household works, on common days.
In life's small things be resolute and great
To keep thy muscles trained; know'st thou when Fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy; do this deed for me!"
—*Lowell.*

Live for something; be not idle,
Life is passing swift away;
Have a purpose, true and noble,
Live it in thy walk each day.

"Work for some good, be it ever so slowly,
Cherish some flower, be it ever so lowly,
Labor, all labor is noble and holy,
Let they great deeds be thy prayer to thy God.

"The glory of the deed is not in its dreaming,
Nor in its fancy, however so fair;
The glory of a deed is in its doing,
And each doing makes the deed more rare."

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The Power of Littles

Great events, we often find,
On little things depend,
And very small beginnings
Have oft a mighty end.
A single utterance may good
Or evil thought inspire;
One little spark enkindled
May set a town on fire.
A tiny insect's labor
Makes the coral strand,
And mighty seas are girdled
With grains of golden sand.
Our life is made entirely
Of moments multiplied,
As little streamlets joining
Form the ocean's tide.

Personal Appearance and Bearing

"Children are affected and influenced by the personal appearance of their teacher far more than she suspects. Instinctively children recognize the fact that health and beauty permeate the soul from the body; and her bearing, attitude, movements, tones, are to them indexes of her character and culture. 'Know ye not that your body is the temple of the Holy Ghost? * * * Therefore, glorify God in your bodies.' There is no use in preaching to children unless the teacher furnishes them an ideal toward which to work. Let the teacher carry herself like a free, noble woman instead of a slave, before she asks her pupils to stand erect."

—*A. Beckman.*

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A HELPING HAND

Painted by Renouf

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LEND A HAND

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OCTOBER CALENDAR

The monthly calendar may be made by the pupils in much the same way as described last month. Over or under the calendar may be mounted the Industry picture given in this month's book, or other picture on labor, and under this the motto, "Lend a hand," or "Work."

Picture Study

"A Beautiful Picture is a Silent Teacher"

Encourage the pupils to bring to school pictures that bear on the subject of labor or show some phase of labor; some of the pictures given in the list below may be bought for a penny each. Others may be taken from magazines and other sources. These may serve as picture studies, in language work, and then be arranged on the picture screen, or in other parts of the room. At the end of the month they may be arranged in a port folio or scrap book devoted to industry.

It should be the privilege of any pupil who has finished his other work to go quietly and look at a picture whenever he wishes without asking permission. He must have time to study a picture before he can understand or talk about it.

Millet, through his pictures, did much to uphold the dignity and majesty of labor, and show the beauty of service. For picture studies of "The Gleaners," "The Angelus," and "Feeding Her Birds" and for the story of Millet's life and work, see the October and November Intermediate Plan Books.

Picture Studies Suggesting or Showing Labor

Labor. *C. G. Pearce.*

Industry. *F. Dielman.*

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Industry. *Veronese.*
Small Boys at Work in Class. *Geoffrey.*
Labor. *Millet.*
Oxen Going to Work. *Troyon.*
Ploughing. *Rosa Bonheur.*
The Blacksmith. *Frere.*
The Blacksmith. *Herring.*
At the Watering Trough. *Bouveret.*
The Ferryman's Daughter. *Adam.*
Helping Hand. *Renouf.*
Going to Work. *Millet.*
End of Labor. *Breton.*
The Village Blacksmith. *Taylor.*
The Building of the Ship. *Taylor.*
Come Unto Me All Ye that Labor. *Carl Block.*
Potato Planting. *Millet.*
The Angelus. *Millet.*
Sheep Shearing. *Millet.*
Shepherdess Knitting. *Millet.*
Among the Gleaners. *Millet or Breton.*
The Sower. *Millet.*
The Hay Harvest. *Le Page.*
The Haymaker. *Dupré.*
The Harvesters. *Dupré.*
Old Woman Spinning.
Return of the Fisherman. *Dournc.*

Silent Guide Posts

Sketch the outlines of a guidepost in some prominent place on the blackboard and in it print these words, "Do ye nexte thynge," or enclose the words in a scroll with a hand pointing to it. Explain your purpose in placing it there, as a reminder or help to those who are inclined to waste their time. When a pupil becomes idle and neglects his work, catch his eye and silently point to the sign board

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with its suggestion; speak of the Old English spelling, to which the pupils may not be accustomed. The words "Lend a Hand" may also be used in this way.

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Stories About Work or Labor

The story of Labor Day (September Book.)
The Little Red Hen (First Grade.)
The Mouse Who Lost His Tail. (First Grade.) *Wiltse.*
The Wise Old Horse. *The Child's World.*
Charlotte and the Ten Dwarfs. *Wiltse.*
Little Servant. *The Child's World.*
The Ant and the Grasshopper.
Ruth. *The Bible.*
Hercules and the Lazy Man.
King Midas and the Golden Touch.
The Myrinedons. *Guerber's Myths* or *Bulfinch's Age of Fable.*
Daedalus. (*Wisdom and Skill.*)
Stories of great men who have owed their success to habits of industry. *Webster, Franklin, Washington, Garfield, Horace Mann, Miss Alcott, Mohommed, Walter Scott, Jefferson, Lincoln, Clay, Jay, Roger Sherman, Jackson, Lucy Larcom, Mozart, Tennyson, Wellington, Burbank, Elihu Burritt, Isaac Rich, Samuel Budgett.*

"Lives of great men all remind us,
We can make our lives sublime."

—*Longfellow.*

Poems

Work While you Work.
Little by Little. *Harper's Second Reader.*
Over in the Meadow.
To Work—Do your Best.
Lend a Hand Gladly.

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Work. *Holbrook's Round the Year.*
Learn to Sweep. *H. S. Brooks.*
The Vicar's Sermon. *Chas. Mackay.*
Labor is Worship. *Frances Osgood.*
A Song of Steam. *G. U. Cutler.*
The Planting of the Apple Tree.
A Child's Thought of Harvest, in *Autumn Int. Plan Book.*
Song of the Sower. *Bryant.*
Songs of Labor. *Whittier.*
The Huskers. *Whittier.*
The Village Blacksmith. *Longfellow.*
A Psalm of Life. *Longfellow.*
The Builders. *Longfellow.*
The Building of the Ship. *Longfellow.*
Something Left Undone. *Longfellow.*
These are the Men.
Daffy-Down-Dilly. *Hawthorne.*

Reading Lessons on Industry and Helpfulness

For convenience, but one series of readers has been used to suggest reading lessons related to this subject. Other readers will be used in making out future lists of reading lessons on ethical subjects.

FIRST GRADE.

Industry, Jones Reader, pp. 125, 126, 134.
Helpfulness, Jones Reader, pp. 41, 50, 59, 94, 99, 124.

SECOND GRADE.

Industry, Jones Reader, pp. 23, 24, 73, 84.
Helpfulness, Jones Reader, pp. 162, 165.

THIRD GRADE.

Industry, Jones Reader, pp. 92, 125, 166, 211.
Helpfulness, Jones Reader, pp. 61, 133, 198, 200.

FOURTH GRADE.

Industry, Jones Reader, pp. 58, 199, 255, 341.

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LET THE WORK GO ON.

E. R. LATTA. J. N. WHYBARK.

1. When you have a task that you ought to do,
2. Have you les - sons hard that you're called to learn?
3. Is there an - y - thing that is asked of you?
Nev - er cease to la - bor till your work is through;
Just be - gin to stud - y, with a deep con - cern;
If it be a du - ty, then, be prompt to do;
Though it hard may seem, and you wea - ry are,
You will know them soon, if you ear - nest are;
It will glad your heart, if you will - ing are:
You should brave - ly try it; it is bet - ter far.
So, be per - se - ver - ing; it is bet - ter far.
Then, be quick to do it; it is bet - ter far.
CHORUS.
Let the work go on, and do all you can; Let the
work go on, and strive like a man; Nev-er stop to dream, when there's
work to do; But brave-ly toil and strive till your work is through.

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LABOR SONGS

Music exalts each joy, allays each grief,
Expels diseases, softens every pain,
Subdues the rage of poison and the plague.

—*John Armstrong.*

For there is no feeling, perhaps, except the extremes of grief and fear, that does not find relief in music—that does not make a man sing or play better.

—*George Eliot.*

Now Is the Time to Be Busy. "*Merry Songs.*"
I'll Try. "*Merry Songs.*"
Be A Thinker, Not a Dreamer. "*Merry Songs.*"
Learn A Little Every Day. "*Merry Songs.*"
We Are Pressing On. "*Merry Songs.*"
Good Advice. "*Merry Songs.*"
Work of the Week. *Songs in Season.*
Calendar Song. *Songs in Season.*
Do It Right Away. *Golden Glees.*
Do Your Best. *Golden Glees.*
Ye Lads and Lasses. *Golden Glees.*
Character Building. *Golden Glees.*
Morning Work. *Golden Glees.*
Gaining in Knowledge. *New Century Songs.*
Words of Love. *New Century Songs.*
Play is Not All. *Silver Song Series.* (No. 12).
Work, for the Night is Coming.
A Song of Work. *Songs of the Year.*
Praise of Labor. *Songs of the Year.*
Work While You Work. *New Silver Carols.*

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Keep Working. *New Silver Carols.*
Spin, Lassie, Spin. *Nov. Plan Book, Int.*
Anvil Song. *Songs in Season.*
Luck is Work. *Morning Bells.*
Work for All. *Ideal Class Book.*
Bearing Fruit. *November Pri. Plan Book.*
Song of Harvest. *Morning Bells.*
Harvest Song. *Songs of the Nation.*
Harvest Song. *Eleanor Smith, No. 2.*

A School Labor Day

DURING the last week of October, or other month in which *Industry* has been the subject of special study, let the pupils have a special "School Labor Day," for the Friday afternoon exercises.

A large number of gems and poems on labor have been given which may be used as recitations. Let the pupils tell the stories of the Captains of Industry of which they have learned, and of the great industries of this country.

Let the pupils form tradesmen's processions and march in school during the period devoted to rest, recess or physical exercise. If they wish to make and carry banners, let them do so.

A special drill by the Captains of Industry League or Club, or the Knights of Labor, would be a feature enjoyed by all.

Let the only songs sung be songs of labor, some of which may be sung during the marching. A good song for this purpose is the Labor Day Song, in Songs in Season, in which different pupils represent different trades, especially of their own state. Let them tell also the stories of the world's or of the present century's greatest workers, those men and women who are working without hope of reward for the good of their brother men.

Let them tell the story of Judge Lindsey, of Mr. Wm.

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George, and others who are laboring to make good citizen of very poor material; of Dr. Barnardo, who labored to fin homes and useful employment for sixty thousand poo children; of Booker T. Washington, who is teaching th colored men how to be workmen; the "Anvil Song" an "Work of the Week" as well as the "Calendar Song," i the same book are suitable for this day. A large numbe of songs are suggested elsewhere for this purpose.

The collection of labor pictures may be arranged abou the room or on the picture screen, where they may be en joyed by the visitors.

Suggestions were given for Labor Day Work in the Sep tember book, and the story of Labor Day as observed b the workmen.

Character Building in Expression, in Class, Club or Individual Activity Work

"No matter how full a reservoir of maxims one ma possess and no matter how good one's sentiments may be if one has not taken advantage of every opportunity t *act*, one's character may remain entirely unaffected for th better. With mere good intentions hell is proverbiall paved."—*James*.

"Seize the very first opportunity to act on every reso lution you make, and on every emotional prompting yo may experience in the direction of the habits you aspire t gain. It is not in the moment of their forming, but in th moment of their producing *motor effects*, that resolves an aspirations communicate the new 'set' to the brain."

"The actual presence of the practical opportunity alon furnishes the fulcrum upon which the lever can rest, b means of which the moral may thus multiply its strengt and raise itself aloft. He who has no solid ground to pres against will never get beyond the stage of empty gestur making."—*Bain*, Moral Habits.

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A Day Book for October

Any blank book may be utilized for this purpose, even a penny book, if it is not possible to have a larger one. Or the book devoted to *Kind Acts* in September may do duty if there are blank leaves remaining unused.

In this book write some of the gems on service that are given this month, or last. Such gems as the following are suitable for this purpose.—

"A noble life is not a blaze
Of sudden glory won,
But just an adding up of days,
In which good work is done."

At the end of the week or month have the pupils add up their days in which good work has been done. If time has been lost and opportunity neglected, urge them to make renewed effort on the days of the week following.

"He liveth long who liveth well,
All else is life but thrown away;
He liveth longest who can tell
Of true things truly done each day."

—*Horatius Bonar.*

"Good actions ennoble us and we are sons of our own deeds."

October Industry Books

Ask pupils to look for stories and pictures illustrating industry, and particularly those that tell of ways in which boys and girls have been able to help their parents or others. Let them tell or read these stories to the school and then paste them in a school scrap book entitled "Stories of Industry."

On the cover of this book may be placed one of the labor pictures suggested in the list given elsewhere, and others may be placed inside. As many of these are penny pictures,

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it will be easy for the pupils to make an interesting collection of labor pictures.

Ask the pupils above primary grades to look up the articles on "Captains of Industry" in the Cosmopolitan and other magazines and place them in the scrap book. Books on special kinds of work may be left on the reading table for examination during the leisure minutes, and pupils encouraged to read such books as "Stories of Industry," and "Poor Boys Who Became Famous." Place a list of books on industries or work over the reading table and suggest that the pupils procure these from the public library to read during the month.

Stories for the Captains of Industry Club or the Knights of Labor

TALK over with the pupils the substance of President Roosevelt's remarks as given in the front part of this book. What work does he commend most highly? What work is most valued and esteemed by the world, that work which merely results in the gaining of money or distinction, or the work that is of benefit to mankind?

Captains of Industry

Select the leaders among the workers, in school and out, for your *Captains of Industry* and at the end of the month reward them with positions of honor or trust in the school council and as your assistants. Form a Captains of Industry Club in the intermediate and advanced grades to correspond with the Busy Bee Club in the primary grades. A Knights of Labor Society may be organized instead, if pupils like this title best.

Stories of Industry Given

The Hodman. (*Working With the Right Spirit.*)
The Panorama Bay. (*The Planning of Work.*)

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The Ant and Grasshopper. (*Idleness.*)
Labor Conquers All Things. (*Value of Industry.*)
A Well Spent Life. (*Right Use of Time.*)
A Great Work. (*Dr. Barnardo.*)
Judge Lindsey's Work.

The Great Work of Dr. Barnardo

THERE died recently in England, a man who left behind him a magnificent monument, but a very different one from the fine stone monuments usually erected to great men. It was made up of over sixty thousand monuments, that were erected in the hearts and minds of that number of boys and girls whom he had saved from wretched lives. This man was Dr. Barnardo.

He began this work of taking poor, homeless, unfortunate, crippled or afflicted children from the streets, and caring for them, when he was little more than a boy himself. He had wished to be a missionary in China, and to prepare for this work studied medicine; but during his student days he found the need for mission work was as great in London as in China, and decided to do the work that lay nearest.

His first work was with a little ragged school in which he taught. He loved children and soon made friends among the little street waifs. He found many children without other home than an ash barrel or a dump heap, but on telling of this to wealthy friends found they would not believe him. In order to convince them he took a party out one evening after dinner, and found seventy-three homeless boys, sleeping out of doors wherever they could find a place to hide.

Soon after this Dr. Barnardo received a check for five thousand dollars, and rented a house as a home for the homeless boys he had found. His school and home increased in size and numbers from year to year until at his death there were eight thousand four hundred children in his homes, receiving a solid education, learning trades, and for

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about fifty thousand more homes or places to work have been found in England and in the Colonies. Forty years of his life were given to caring for these destitute children. He established more than one hundred and twenty homes, to which no destitute child was ever refused admission.

In addition to the homes one hundred and twenty-five thousand meals were given last year to children not entirely destitute, and more than thirty thousand nights' lodgings, and more than ninety thousand garments were distributed.

All this grew out of a work that was started in a donkey shed forty years ago. It is a magnificent work, and stands a greater monument than any ever built by hands from stone or marble. When Dr. Barnardo died a family of over fifty thousand people in all parts of the world mourned the loss of their adopted "father." But his work lives and will continue to grow on the lines he long ago laid down for it.

The Best Kind of Work

Tell the pupils what Judge Lindsey is doing for children. Is this not the best and finest kind of work? Tell the story of Dr. Barnardo, of London. But a brief mention may be made of it in this month's work, but a more complete story will be given later. Was not his work better than the making of millions? The pupils will be intensely interested in the story of Sophia Wright, of New Orleans, and the wonderful things she has done to help poor, neglected, ignorant children, though herself a cripple and very poor. This story may be found in the July number of Everybody's Magazine, but will be given in a later number of this book. A full description of the work of Dr. Barnardo may be found in the January, 1906, American Magazine, which has lately been giving a number of articles which will prove most interesting to teachers. Among these have been those on the work of the Juvenile Court.

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The Kindness Club

Motto

I will let no day pass that does not record some kind act done or begun for others.

Write your injuries in dust, kindness in marble.

Do not allow the mind to dwell on the unpleasant incidents of the day. Instead, think of the kindnesses received. Make a note of them daily on your memorandum book or on your calendar. You may find that you receive more in the way of kindness than you give. Are you a debtor in this?

"Each day a thought for somebody—alms given in secret. A bit of ribbon out of my box for the girl who ties her braids with a shoe string; a share in my lunch with the forlorn little fellow who can't go home in the rain; a note of commendation for the school mischief, who really has improved a little, to take to father; a flower for somebody's sick sister at home; a long pencil for the little fingers that ache over the old stub; a banana tucked into the dinner-pail that usually holds bread and bacon; a peanut-shell menagerie to delight baby brother; a few bright scraps for the wee maiden's doll; some forgotten toy for the wistful child who plays alone; a pile of odd pictures for some one who wants to start a scrap-book; a "really truly letter" from teacher for my shy adorer—I wonder would these pay?"

A Kindness Scrap Book

If not already begun have the pupils begin to make a scrap-book of the stories they find in papers and magazines telling of deeds of kindness. Ask pupils to be on the

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lookout for them and bring them to school, but to *skip* in their reading all the disagreeable, sensational things, the horrors and tragedies, as these can only sadden and depress.

Kindness Makes Paradise

An old Welsh fable tells us of a sweet girl whose heart was so true and kind, that it made her face lovely as the morning, and her eyes shine like stars. The violets she carried did not wilt. The glad earth sent up a quatrefoil in her every foot-print so that a tender grace of green marked her way. All nature held her dear because her heart was kind and true, and laughed for very joy at her bright coming. The fairest flowers kissed her feet and poured out for her their perfumes.

We cannot tell how long ago this story began to be told among the Welsh people. It was before they had books. Fathers and mothers told it over and over to their children. It was their fairy tale to teach that kindness makes paradise. The children loved it for its truth. They knew that the flowers and the quatrefoils stood for joys and blessings, and they passed the story on and on till it became a part of their life, and kindness marks that people to-day.

And to-day kindness makes paradise. When playmates and friends are kind the sun shines and our hearts are happy.

—*Emma E. Page, Heart Culture.*

Be Kind to the Weak

In a certain school there were two boys who occupied adjoining seats. One was large, hardy and stout, looking as though he could bear anything. The other was a small-framed, sensitive, tender lad—in countenance and appearance as delicate as a girl.

One day some noise was accidentally made at their desks by the smaller boy, which led the master to turn around with much anger and approach them with a heavy stick.

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The larger boy immediately whispered to his trembling neighbor—"Change places with me. I am strong and the punishment will not hurt me as much as it will you." They changed places and the stout boy received the blows that otherwise would have fallen upon the delicate and trembling frame of his friend.

This act of kindness was in after life rewarded. During political troubles in England, when this incident occurred, these two boys, having become men, took opposite sides. The smaller, delicate boy was now a judge on the bench. His old schoolmate was at the bar on trial for his life for some political offence. He was convicted, and the judge was obliged to pass sentence of death upon one who had once generously received blows of an offended teacher, which were designed for him. That act of true kindness he now remembered. In his position as judge he could not avoid passing the dreadful sentence of death upon his old friend and benefactor; but he immediately hastened to the feet of the Protector and with such impassioned earnestness entreated for him that he obtained his pardon. The sentence was stayed, and the life of his friend preserved. Remember that kindness will always be remembered.

—*Cowdery*, Moral Lessons.

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Humane Education

'The great function of the public schools is to establish character. One of the essential elements of character is a sympathetic attitude towards the rights, privileges, and feelings of others. When a child has learned to sympathize with the feelings of animals, and has thereby established the habit of respecting their rights, he has made a long step toward the recognition of the rights of his fellow-beings and has made a substantial gain in his education.

Any effort looking towards an increased appreciation of the birds and animals around us is a legitimate part of public school work."

—*Stratton D. Brooks,*
Superintendent of Public Schools, Boston.

Need of Humane Education Societies

Humane education is the foundation of all reform. If it were universally adopted, poverty, crime and war would be greatly diminished, and in time the vast amount of money expended to sustain armies, prisons, etc., would be saved for the benefit of the people.

Humanity means civilization. Cruelty is barbarism. As the world advances this fact is more and more realized.

Making due allowance for prenatal influences, we believe that thousands of men in our prisons and reformatories might have been useful and respected citizens to-day had they received humane education in childhood.

J. W. Cottrell, general superintendent of the Detective Association of America, says: "With twenty-five years' experience as an officer, I know of but very few criminals who

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were taught to love animals, and in searching for the causes of crime we find that the *lack of humane education is the principal one.*"

When a child is speaking or acting kindly, whether to a playmate or to an animal, he is developing and strengthening the tender and noble side of his character; when thoughtless or cruel, the lower and brutal elements of his nature are developed.

No child can practice cruelty towards any living creature without doing *himself* far greater harm, yet in the majority of homes we hear, "Don't hurt the cat, she will scratch you," instead of "Don't hurt the cat, for she feels the pain as you would." Not a word is said as to the rights of the animal or the moral harm sustained by the child.

It is not wise to put a whip, gun or sword into the hands of a child. They are all bad educators. The whip is used on the horse ninety-nine times out of a hundred when it is not needed. It is done simply from force of habit. The child begins by whipping his hobby-horse, then finds greater pleasure in using his whip on living creatures. When the world is more civilized, differences will no longer be settled by fighting, but by arbitration, and we should, above all things, teach the child that even if the use of the whip, the gun or the sword should be necessary for self-defence, it is something not to be regarded as sport, but as a sad necessity and a remnant of barbarism.

The eminent French teacher, M. de Sailly, says: "I have long been convinced that kindness to animals produces great results, and that it is not only a powerful cause of material prosperity, but also the *beginning of moral prosperity.* My manner of teaching it does not disturb the routine of the school. Two days in the week all our lessons are conducted with reference to this subject. In the reading class I choose a book upon animals, and always give useful instruction and advice. My copies for writing are

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facts in natural history, and ideas of justice and kindness to animals. I prove that by not overworking them, and by keeping them in clean and roomy stables, feeding them well and treating them kindly and gently, a greater profit and larger crops may be obtained. I also speak of birds and certain small animals which are very useful to farmers.

"The results are exceedingly satisfactory. The children are less disorderly and more gentle and affectionate to each other. They feel more and more kindly to the animals, and have ceased to rob nests and kill birds. They are touched by the suffering of animals, and the pain they feel when they see them cruelly used moves others to pity and compassion."

Bishop W. X. Ninde says: "Merciful treatment of animals should be taught from the pulpit and inculcated in our Sunday schools as a MOST IMPERATIVE CHRISTIAN DUTY."

A teacher in Syracuse said: "Nothing ever helped me so much to manage these rough boys as teaching kindness to animals." In two large cities have "tough" districts been civilized by the same means. Any teacher can in a weekly talk of only five minutes impress upon pupils the rights of animals and the duty and advantage of kind methods in using them. Why not do so?

It is more a matter of character than of kindness to animals, and the chief object of schools should be to make good citizens. "Goodness" is merely kindness, and kindness produces happiness and peace.

So much depends upon interesting mothers in this subject that this should be made an important part of the work of a humane education society.

Far more can be accomplished under the auspices of a society than by individual efforts.

In order to spread this great work there is need of local societies in every direction. There is not a village or a farming district large enough to support a church or a

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school which would not be benefited by the formation of a humane society. The whole community, without regard to differences in religious belief, could unite in this work.

—*Humane Education Leaflet.*

Band of Mercy Motto or Pledge

"I will try to be kind to all harmless living creatures and to protect them from cruel usage."

The watchwords of this order of chivalry are, "Kindness, Justice and Mercy to all human beings, and all other living creatures."

A Band of Mercy member is therefore "a knight whose shield is truth and whose weapon is courtesy."

To the Teacher:—

Please kindly say from me to your "Band of Mercy" that they belong to a great army of "Bands of Mercy," numbering more than two millions members—an army so large that if it were marching in single file the line would probably reach not only a thousand miles, from Boston to Chicago, but probably some hundreds of miles farther; and that this great army is marching under banners on which are inscribed "Peace on Earth, Kindness, Justice and Mercy to Every Living Creature" (both human and dumb).

Geo. T. Angell.

President of the American Humane Education Society for the Prevention of Cruelty to Animals.

What is the object of the American Humane Education Society? To carry humane education in all possible ways into American schools and homes. What is the object of Bands of Mercy? To teach and lead every child and older person to seize every opportunity to say a kind word or to do a kind act that will make some other human being or dumb animal happier.

"Humanity to animals is a duty reposing on the same

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foundations as the claims of man to humanity," said Jeremy Bentham. It is an undoubted fact that animals suffer terribly from the indifference or cruelty of men. What can we do to prevent or lessen this evil? Punishment for the sin is the first remedy that suggests itself, but a better method with more lasting effect is to *cure* by the education of the young in mercy, patience and kindness. Many good people are earnestly at work in this direction, and they all deplore the obstacle that such a toy as the air-gun places in their path. *Give your boy an opera glass and send him into the woods to learn the patience, ingenuity and industry of birds.* Let him learn to distinguish the song of one bird from another. Arouse his curiosity as to their habits, and give him the innocent delight that the study of Natural History is sure to bring into his life and holiday pleasure. Teach him the cowardice of torturing helpless birds. Let him know their value as insect-eaters, and that we want a great many more birds in our woods and near our homes than we now have. Take away the air-gun, and insist that the coming generation shall realize the sin of cruelty and the bad tendency of any act that gives the question of life or death into irresponsible hands.

Let us teach the youngest children, even in our nurseries and kindergartens, to say, "The birds are our good friends," and help them to understand the reason why they are.

"Heart Culture."

The Germans take care of their wild birds during the winter. Shelters from snow are built in public parks and private gardens, and plentifully supplied with food of various kinds. In the spring many of the birds build nests in these shelters. —*Humane Education Leaflet.*

Talks to the Pupils

The articles under this head will give material for talks to pupils on the care and protection of animals.

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Create a sentiment against the use of the air-gun, and speak of the evil results not only to the birds, but to the pupils themselves.

Lead the pupils to feel that it is disgraceful and cowardly to be cruel to those harmless creatures that are unable to defend themselves; that a child who will pull off the wings of an insect, or throw stones at a toad or crush a harmless worm either has not been well taught, or else has something wrong about him. Tell the story of Benedict Arnold as given below:—

A Cruel Boy Almost Sure to Make a Cruel Man

There was once a boy who loved to give pain to everything that came in his way, over which he could gain any power. He would take eggs from the mourning robin, and torture the unfledged sparrow, cats and dogs, the peaceable cow and the faithful horse; he delighted to worry and distress. I do not like to tell you the many cruel things that he did. He was told that such things were wrong. An excellent lady with whom he lived used to warn and reprove him for his evil conduct—but he did not reform. When he grew up he became a soldier. He was never sorry to see men wounded, and blood running upon the earth. He became so wicked that he laid a plan to betray his country, and to sell it into the hands of the enemy. This is to be a traitor. But he was discovered and fled. He never dared to return to his native land, but lived despised and died miserably in a foreign clime. Such was the end of the cruel boy, who loved to give pain to animals. He was born at Norwich, Conn., and the beautiful city of his birth is ashamed of his memory. His name was Benedict Arnold.

—From *The Spirit of Humanity.*

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A Bird Fountain and Feeding Place

For the Pupils

WHEN a man wishes to do a *kindly act* he sometimes builds a fountain where people and their beasts may come to quench their thirst. If *you* wish to show your kindly feeling for the birds, cats and dogs, you might do likewise.

If you wish to make friends with the birds you must show yourself friendly and take an interest in their welfare. Let me tell you how some boys and girls I knew did this. They built a bird-well and feeding-place side by side where the birds came in great numbers every day to drink, bathe, feed and play. I took a picture of the well to show you and here it is.

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It was in the front yard, close to the hydrant—touching its iron sides in fact, and it was a "beauty spot" of which the whole family had reason to be proud. The children had first dug a hole about six inches deep and as large around as the top of a barrel. The bottom and side walls of cement were next laid—the wall extending about eighteen or twenty inches above the ground. The material for this well was prepared by the father and he assisted in the laying and building of it.

While the wall was soft, large pebbles the size of birds' eggs or hens' eggs were pressed into its outer surface, very close together. The pebbles and sand used were brought from the bed of a river, a quarter of a mile away, by the children who planned the well.

This well was kept filled all the time from the hydrant Besides providing drink for the birds, chickens, cats and dogs, it caught the water that escaped from the hydrant when the hose was attached to it; for the sprinkling of the lawn and flower beds, and prevented the formation of an ugly little mud puddle around the hydrant.

Side by side with this well was the birds' feeding-place—a barrel entirely covered with green growing vines and plants. This does not show clearly in the picture. The barrel—a very large one—had been sunk about a foot in the ground. Around the edges had been planted trailing plants that soon hid the sides from view and blossomed profusely. In the center of the barrel were seed-producing plants of which the birds were especially fond.

In the winter when the plants died down the children brought pine cones and grain and heaped them upon the barrel or scattered bits of meat and bones and bread crumbs there that the birds might not be disappointed, but find food at the accustomed place.

In some places where the rain seldom falls in summer, the birds need a drinking place very badly, yet few think

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of them or their need. Would you not like to build a well and feeding place like this for your own home, or for our school? Suppose we try it. We might take this one described as a pattern or build one even more attractive. This could be done by having the well built around the hydrant—the latter coming up directly through the center. If it is impossible to build the well fasten the top of a tin dinner pail (with drinking cup on the lid) to the top of the hydrant or to a post and keep the cup filled.

Practical Deeds of Mercy

"Animals suffer as much or more than people do from hot weather, yet almost no measure is taken for their relief. Plenty of fresh cool water to drink will save the lives of some; the sickness and suffering of many others would be avoided; and it is a beautiful bit of thoughtfulness to give the "cup of cold water" even in this humble form. As for the birds, though their necessity is not so great as that of the four-footed creatures, since they are not domesticated and have their wings, any lover of the feathered kind need only put out a large shallow drinking vessel in a shady spot to find the birds gathering about it, drinking, fluttering their wings, and preening their feathers on its brink.

And the children are the ones to appeal to. Older people have their round of duties and cares, but the golden age of childhood is a time of fullest leisure, and the doing of this little daily task will not prove half so much a burden as a pleasure after they have found out by watching how welcome a provision water is, and how many of the creatures resort to it, and go away comforted and refreshed. Deeds of kindness are worth doing, and they are a form of service within the reach of every child. Such deeds as these were the "little flowers" that sprang up in the footsteps of the good St. Francis of Assissi, making beautiful the earth, and testifying to his compassion, tenderness and love for the least of these little brothers of the earth and sea and air."

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Special Work or Programmes for Band of Mercy Days or Our Animal Club

It will be found a helpful plan to set aside a part of one Friday afternoon in each month for special work or a programme devoted to our Animal Club or the Band of Mercy. The former is a society of children and young people who have taken for one of the rules of their life Ruskin's beautiful motto: "I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to comfort and protect all gentle life upon the earth."

Let this day be a sort of rally day for all the children, members or otherwise, who are doing what they can to lessen suffering and increase the happiness of either human beings or dumb animals.

Begin the hour with a song or two from the collection entitled "Songs of Happy Life." Let the pledge be repeated in concert and then recite in unison this stanza:

I would not hurt a living thing,
  However weak or small;
The beasts that graze, the birds that sing,
  Our Father made them all,
Without whose notice, we have read,
  A sparrow cannot fall.

The Band of Mercy banner or Red Cross flag may then be placed before the school in a conspicuous place to remain during the exercises while one pupil or all in unison repeat the following lines:

O! let each boy and girl
Sweet Mercy's flag unfurl,
    And love its cause.
Dare to be kind and true,
Give each and all their due,
Win them in love to you
    By God's own laws.

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This may be followed by a short talk from the teacher, a bright anecdote or story about animals, or a reading from some book similar in character to "Black Beauty."

Pupils may be called on to give readings, recitations or memory gems related to the subject.

Some time should be taken to distribute pledge cards and badges or pins, enroll new members and to give out some copies of the Band of Mercy publication "Our Dumb Animals" or humane leaflets.

Let the pupils tell what they have seen others do, in the way of kind acts performed to help human and dumb creatures, or read compositions describing such incidents.

Call upon the children to relate any personal experience, in which they have befriended an animal or been of service in protecting it from harm, or to read a story they have written about it.

A prize book, selected from the list given in the back of this book, might be given to the pupil who has written and handed in the best essay on kindness to animals and to human beings. Another might be given as a reward for a heroic act of kindness to animals. For the second best essay a bird or animal picture might be given. This should be mounted or arranged with passepartout frame. Reports may be made at this time of homes found for homeless and wandering dogs and cats, and of drinking places arranged for birds and animals, through the efforts of pupils.

The programme may be closed with a song and the following lines repeated in unison:

Be kind to dumb creatures, nor grudge them your care,
God gave them their life, and your love they must share,
And He who the sparrow's fall tenderly heeds
Will lovingly look on compassionate deeds.

* * * * * * * * * * *

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Painted by J. F. Millet. THE ANGELUS

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NOVEMBER

CHARACTER BUILDING

OBEDIENCE AND HUMANE EDUCATION IN HOME AND SCHOOL

BY

MARIAN M. GEORGE

CHICAGO:

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"Every School Should be a Character Factory"

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November Poem

By HELEN H. JACKSON.

(HOUGHTON, MIFFLIN & CO., PUBLISHERS)

November woods are bare and still,
    November days are clear and bright.
Each noon burns up the morning's chill,
    The morning's snow is gone by night.
    Each day my steps grow slow, grow light,
As through the woods I reverent creep,
Watching all things lie "down to sleep."

I never knew before what beds,
    Fragrant to smell and soft to touch,
The forest sifts and shapes and spreads;
    I never knew before how much
    Of human sound there is in such
Low tones as through the forest sweep
When all wild things lie "down to sleep."

Each day I find new coverlids
    Tucked in, and more sweet eyes shut tight;
Sometimes the viewless mother bids
    Her ferns kneel down, full in my sight;
    I hear their chorus of "good night,"
And half I smile and half I weep,
Listening while all lie "down to sleep."

November days are bare and still,
    November days are bright and good;
Life's noon burns up life's morning chill,
    Life's night rests feet which long have stood.
    Some warm soft bed in field or wood,
The mother will not fail to keep,
Where we can "lay us down to sleep."

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Some warm, soft bed in field or wood,
The mother will not fail to keep
Where we can "lay us down to sleep."

—H. H.

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Painted by Brucke-Lajos. RUTH

(See article on page 122)

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Painted by Maes Nicolaes. THANKSGIVING

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THANKSGIVING

Once more the liberal year laughs out
O'er richer stores than gems or gold;
Once more with harvest song and shout
Is Nature's bloodless triumph told.

Our common mother rests and sings,
Like Ruth among her garnered sheaves;
Her lap is full of goodly things,
Her brow is bright with autumn leaves.

O favors every year made new!
O gifts with rain and sunshine sent!
The bounty overruns our due,
The fulness shames our discontent.

We shut our eyes, the flowers bloom on;
We murmur, but the corn-ears fill;
We choose the shadow, but the sun
That casts it shines behind us still.

God gives us with our rugged soil
The power to make it Eden-fair,
And richer fruits to crown our toil
Than summer-wedded islands bear.

Who murmurs at his lot to-day?
Who scorns his native fruit and bloom?
Or sighs for dainties far away,
Beside the bounteous board of home?

Thank Heaven, instead, that Freedom's arm
Can change a rocky soil to gold,—
That brave and generous lives can warm
A clime with northern ices cold.

And let these altars wreathed with flowers
And piled with fruits, awake again
Thanksgivings for the golden hours,
The early and the latter rain

J. G. Whittier, "An Autumn Festival."

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BENJAMIN FRANKLIN.

OUR FIRST GREAT CITIZEN

(See page 105)

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Character Building

"Beautiful thoughts make beautiful lives,-
For every word and deed
Lies in the thought that prompted it,
As the flowers lie in the seed.

"Back of each action lay the thought
We nourished until it grew
Into a word or into a deed,
That marked our life-work through.

"Gracious words and kindly ways,
Deeds that are high and true;
Sland'rous words, and hasty words,
And deeds we bitterly rue.

"The arden of Life it beareth well,
It will repay our care.
But the blossoms must always and ever be
Like the seed we're planting there.

"'Keep thine heart,' the Life Guide saith,
'With daily diligent care,
For out of it are the issues of life,'
Be they foul or be they fair.

"On things that are pure and of good report
Our hearts must daily dwell,
If we would see Life's garden full
Of blossoms that please us well.

"For beautiful thoughts make beautiful lives,
And every word and deed,
Lies in the thought that prompted it,
As the flower lies in the seed."

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Character Building

"The geography of character is a branch sure to be taught some day."
Frances Willard.

"The end and aim of all education is the development of character."
Francis W. Parker.

"Education is the leading human souls to what is best and making what is best out of them." *Ruskin.*

"Education is a growth toward intellectual and moral perfection."
Nicholas M. Butler.

"More than all else the man in the twentieth century must needs be a man of character." *David Star Jordan.*

"Character or the lack of it is the sole reason for all the happiness or unhappiness to which we consider ourselves subject."

"The development of character is the sole purpose of the existence of all this manifested life."

"A man's fate lies in his character and not in his conditions."
Hamilton Mabie.

"The education of the head without the training of the heart simply increases one's power for evil." *Ralph Waldo Trine.*

"A handful of good life is worth a bushel of learning." *George Herbert.*

"Character is like stock in trade, the more of it a man possesses the greater his facilities for making additions to it. Character is power—is influence; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor and happiness." *Dr. Howe.*

"Educators have neglected what even the greatest modern apostle of culture admitted, that conduct and not culture is three fourths of human life."
Jane Addams.

"Moral training is not only a central but a vital function of education, and all other functions must be subordinated to it." *Emerson E. White.*

"This is exactly the point at which we wish to apply the lever and to lift into prominence the moral character building aim as the central one in education. This aim should be like a loadstone, attracting and subordinating all other purposes to itself" *Charles A. McMurry.*

"How to establish the moral aim in the center of the school course, how to subordinate and realize the other educational aims while keeping this chiefly in view, how to make instruction and school discipline contribute unitedly to the formation of vigorous moral character, and how to unite home, school and other life experiences of a child in perfecting the one great aim of education."
Dr. McMurry.

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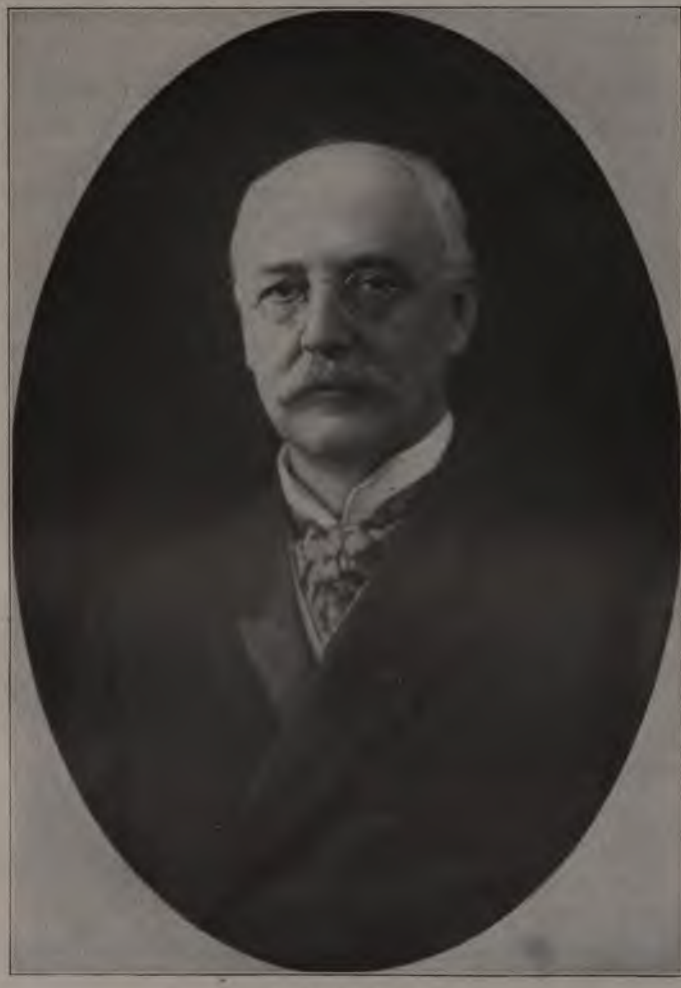

WILLIAM H. MAXWELL

SUPERINTENDENT OF SCHOOLS OF NEW YORK CITY

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CHARACTER BUILDING

A DEEP and unusual interest is now being taken by educators everywhere in the teaching of morals and manners in the public schools. The elements of training and influence which contribute so essentially to the formation of noble character have been neglected in the past, but the pendulum is now swinging the other way. This has been found absolutely necessary as a "preventative in the training of the rising generation against that moral delinquency which has been so painfully revealed in our citizenship during the past few years. As an indication of the way in which problems of moral education are being worked out in the class rooms of a great city, we give herewith parts of the 'Syllabus on Ethics,' which has been adopted for the public schools in the city of New York."

Supt. Maxwell is a leader in the New Education movement which places the emphasis in education, on *Character Building.* Under his leadership over half a million children (or in exact numbers, 609,778 pupils) are being made good citizens through effort to build *character.*

In the education of the past, too much emphasis has been placed on the teaching of subjects or branches. The New Education places the emphasis on Character Building.

"It should be the aim of teachers and principals to make the life of the school, in every activity and relation, count for moral education. This aim should vitally affect not only the teaching of every subject and the treatment of every problem of discipline and training, but also the general atmosphere and spirit of the class-room and of the school.

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In working toward this aim, the following suggestions will be found helpful:

1 The personality of the teacher is at the root of all moral education in the school. The teacher's voice, speech, bearing, and dress; the teacher's poise, self-control, courtesy, kindness; the teacher's sincerity, ideals, and attitude toward life, are inevitably reflected in the character of his pupils.

2 Reverence is vital to morality. Whatever quickens in children the feeling of dependence on a Higher Power; whatever leads them devoutly to wonder at the order, beauty, or mystery of the universe; whatever arouses in them the sentiment of worship or fills them with admiration of true greatness; promotes reverence. There is no subject studied in school which, reverently taught, may not yield its contribution to this sentiment.

3 Self-respect, which is also fundamental to moral development, is engendered in a child when he does his best at tasks that are worth while and within his power to do well, with proper recognition by teacher and school-fellows of work well done.

4 The cornerstone of a self-respecting character is principle—the will to be true to the right because it is right, whatever the consequences, to act "with firmness in the right as God gives us to see the right." The essential difference between principle and mere self-interest should be vividly brought home to each child.

5 The spirit of the class room and of the school—the spirit that makes children say with pride "my class" and "our school"—is one of the strongest of moral forces. Where there exists a proper *esprit de corps*, the problem of discipline is largely solved. Public opinion as a moral force should be moulded and utilized in every school.

6 The child should early gain the idea of social membership. The truth that co-operation and unselfishness are essential to true social living should be made real and

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vital. This truth is brought home through "group work" where the work of each is necessary to the work of all; and through the feeling in a school or class that the honor of all is in the keeping of each.

The child should also learn that he is a member, not only of the school, but of the family, of the neighborhood, of the city, and of the state and nation. What it means to be a loyal member of these social institutions should be made clear. The naturalness and the necessity of obedience and of helpfulness should be shown. The moral aspect of home tasks, and of working with the departments of health, parks, street cleaning, police, and education, and not against them, should be enforced by concrete applications. In general, the truth should be impressed that without loyal and effective social membership no individual can lead a complete life.

7 No person has a fully developed moral character until there has been a transfer of the seat of authority from without to within himself; a moral man obeys himself. Each child in every grade should be steadily helped towards self-direction and self-government. Effective means to this end are: appeals to initiative and resourcefulness; the development of such a sense of honor as will preserve order without surveillance; and some form of organization designed to quicken and exercise the sense of responsibility. To trust a child tends to make him trustworthy. A system of pupil self-government, if wisely applied and not encumbered with unnecessary machinery, may be found effective. The form, however, of the organization is immaterial. The essential point is that the teacher, himself a member of the community, should make his pupils sharers to a certain extent in the problems arising out of their community life; and that he should entrust to them as members in their own right of the social body, the performance of certain functions. Such training in social activity is effective training for

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citizenship. Under such conditions "good order" will mean not so much the refraining from disorder as the condition of effective co-operation.

8 Each school study has a specific moral value. Literature and history embody in concrete form moral facts and principles, showing to the child his own self "writ large," furnishing him with ideals and incentives, and moulding his moral judgment; and they will accomplish these results the more surely as the teacher is himself moved by that which is presented. Every subject involving observation and expression is essentially moral. Every subject, therefore, should be so taught as to make for truth-telling in word and act, and for training in self-expression.

9 In connection with the regular studies of the school, such aspects of contemporary civilization as are of value for developing the social spirit should receive attention. Hospitals, societies for the prevention of cruelty to children and to animals, homes for orphans and for the aged and infirm, fresh air funds, and similar agencies for social service should be brought within the child's comprehension as opportunity offers. Deeds of heroism and self-sacrifice done by firemen, policemen, soldiers, and other persons, should be presented and commended. The truth that success in life means more than mere money-getting can thus be brought home again and again. The contemplation of deeds of cruelty, dishonor, and shame has a necessary, though subordinate, place in moulding moral taste.

For further elucidation of this topic the teacher should refer to the syllabus in Civics.

10 The following list of topics affords subjects for many practical lessons in morals and manners:

(a) Duties to parents, brothers, sisters, and playmates; to servants and other employees; to employers and all in authority; to the aged, the poor, and the unfortunate.

(b) Conduct at home, at the table, at school, on the

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street, in public assemblies, and in public conveyances.

(c) The common virtues, such as regularity, punctuality, self-control, cheerfulness, neatness, purity, temperance, honesty, truthfulness, obedience, industry, and partiotism.

11 In all such moral instruction and guidance the following principles should be observed:

(a) The course of moral training is a development, in which the child is first led to act rightly and afterward to work from principle; he proceeds from obedience on faith to obedience on principle; from regularity to faithfulness. The child also develops from egoism to altruism. His impulse towards self-interest normally develops earlier than his impulse to put himself in another's place. Upon the full development of the former stage depends the full development of the latter.

(b) The culture of the imagination is a powerful aid in moral instruction; first, as the power vividly to picture consequences—to put yourself in your own place later on (foresight); secondly, as the power to "put yourself in his place" (social imagination, sympathy).

(c) In using literature and similar material for purposes of moral education, the teacher should not violate the law of self-activity. The child may resent having a moral drawn for him which he can draw for himself. He is the more likely to follow the principle which he himself discovers or formulates, because it is his own.

(d) The most effective method in moral education is positive rather than negative. A mind filled with worthy interests, high ideals, and helpful activities has no room for evil. Approbation more than censure leads to well-doing. Love is a stronger and a better motive than fear.

(e) At every stage of school life pupils should be taught that they live under inexorable laws which they cannot violate with impunity—both physical laws and moral laws. Obedience is not optional; it is compulsory. Penalty fol-

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lows law-breaking as surely as night follows day, though the penalty is not always immediate."

This has been so fully recognized that the "Course of Study of the New York City Schools" gives the above insistent directions on Moral Education or Heart Culture. These may well find a place with us to-day.

Philip Maxom, D. D., thus dwells on the necessity for Character Building:

"We are all agreed in loyally supporting our public school system. It is the creation of a free, self-governing people. The responsibility for it, the merit of its success, or the blame for its failure rests on us—the people. What is the end and aim of that system? To train thinkers? It certainly is a necessary part of education to be able to think alertly and effectively on all questions that concern us as human beings. Is it to train workers? A very important part of education is ability to do skillfully whatever task is alloted to us in life. But neither answer alone is satisfactory, nor are both together adequate.

"The main end of our school system I understand to be to make men and women who shall be *good citizens* and useful members of society in all the relations proper to mankind. * * * * Said a principal of a school to me recently: "I say to my teachers that nine-tenths of our work is moral." Did she go too far? No: for the moral enters into the whole discipline of the true and adequate education.

"It is a greater and more difficult thing to live, in the true, deep sense, than it is to get a living. Children must be made to feel and then to see that *honesty* is better than *brilliancy*, that integrity is worth more than riches, that *good character* is a prize valuable beyond the power of all material means to measure. If our schools do not train children for upright manhood and pure womanhood, they fail of their highest utility. I close with the expression of my

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belief that we need to lessen the details of our curriculum, and increase the means and opportunities for inculcating truthfulness, honor, reverence, purity and uprightness. A clever intellect without a tender conscience makes a Mephistopheles. We are seeking to make men and women who shall know their duty in the world, and have the will to do it. That is an end to call forth our deepest wisdom and our strongest endeavors. On the achievement of that end depends the soundness and permanent prosperity of the nation."

Charles Dudley Warner writes earnestly on the same subject: "The thing that can be done is to introduce into every public school a simple text-book of Ethics, and drill it into every child, from the youngest to the oldest. This book should present the principles of moral conduct in the clearest and simplest manner; that is, the fundamental ideas of right and wrong, the proper relations in the family, of parent and child, of the young to the old, of inferior to superior, of the employer to the employed, the citizen and the state—the duties in all their relations, as well as the rights. We may then get back a little reverence in place of the growing bumptiousness and smartness. The scholar will then be furnished with the means of seeing the difference of right and wrong in business, in politics, in social life; and added to this, the teacher will be more anxious to develop the mind as a reasoning machine, than to stuff it with facts for an examination."

William J. Shearer, in the Iowa Normal Monthly, is no less insistent; he says:

All must agree that the most important duty of home and school is the fixing of right principles of character and conduct. Few will deny that moral training is of greater importance to the prosperity and happiness of the individual, as well as to the welfare and life of the nation, than is a knowledge of the common branches. In spite of

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this fact, but little attention is given either in school or at home to systematic instruction in this subject.

Acts involving moral questions are of most frequent occurrence. Facts learned may or may not be used. Moral acts are performed almost every minute of the day, and there is scarcely an intellectual exercise which does not include a number of moral acts. This is especially the case in school.

Moral acts are not only the most frequent, but they are also the most important. Other acts may determine reputation. Moral acts establish character. Other acts may seem to aid to success. Moral acts make certain the highest success. Moral acts are not only the most frequent and most important, but they are also the most difficult to instill.

If moral actions are most frequent, most important and most difficult, surely there is good reason for demanding that the elements of morals be taught systematically to every child, both in school and at home.

It will not do to argue that morals cannot be taught except by the unconscious influence of example. To know what is right and wrong is a necessary condition of selecting the right and rejecting the wrong. Without this knowledge there can be no moral act.

It is, therefore, our highest duty to see to it that children are systematically given that information which will enable them to recognize the right. Having done this, we should do all in our power to train them to select the right because it is right. If we do less, we fail miserably. By knowledge given, we must awaken the feelings. Only through the feelings can we influence the will. In no other way than by aid of the will can we determine conduct.

This instruction will not be effective if given, as at present, in college, after the character is set. It must be instilled into the young child while its whole nature is

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impressible and easily susceptible to every molding influence, like clay in the potter's hand. * * * Certainly, not even the atheist or the infidel would object to thorough training in morals. Then, why should we not demand it?

Give to this subject one-tenth of the time wasted on far less important branches, and we will have a body of citizens who will make this republic invincible and everlasting. Neglect it, and history will repeat itself once more.

No schools are turning out a more moral product than the public schools. The lessons in reading, history and other branches are being used for moral teaching, but this is not enough. The instruction is haphazard, incidental and too often accidental, if it exists at all.

Every parent must acknowledge that a good child is the greatest blessing on earth, and a bad one the most grievous curse. What is there in life for the loving parent whose child is without any regard for the right? Will such a child's knowledge of the common branches comfort the parents as they see their once innocent and still dearly beloved boy or girl swept past them in the rapids of sin and whirled to everlasting destruction?

That this matter is important to the welfare of the State we all must agree; for, as President Roosevelt says: "Sturdy, self-respecting morality, a readiness to do the rough work of the world without flinching, and at the same time an instant response to every call in the spirit of brotherly love and neighborly kindness, these qualities must rest at the foundation of good citizenship here in this republic if it is to achieve the greatness we hope for it among the nations of mankind."

Opinion will soon insist upon it; for it is believed that the demand which has already been heard is but a murmur that foretells the coming of a storm of protest against the

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lack of regular instruction in the fundamental principles of sound morality.

Truly the raising of the moral standard is the greatest task which the schools of the twentieth century must achieve.

Give then to a child the qualities that fit him to live, rather than mental possession of facts."

We believe with Wm. Wallace Stetson that: "Education should develop love for labor, skill in effort, strength to hold on, alertness of intellect, sensitiveness for the right, joy of appreciation and tenderness of sympathy.

"It should give the student a mastery of the printed page and make known to him the message of star, rock, flower, bird, painting, and symphony.

"It should also help him to find his work, render his meed of service, and feel his personal responsibility.

"The teacher's aim must be not only to give information but to create power to observe, to think and to do correctly, without help, and thus extend the influence of a term through a life-time. The teacher should bear in mind that her work is to develop the child rather than to teach subjects."

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HEART CULTURE

"Keep thy heart with all diligence, for out of it are the issues of life.

Ethical Lessons

Ethical lessons may be given or taught—

1. By Correlation and Literary Culture.
2. Indirect Teaching.
3. Incidental Teaching.
4. Direct Teaching.

CHARACTER BUILDING IN LITERARY CULTURE AND CORRELATION

CHARACTER BUILDING in Literary Culture; Character Building in Stories; Character Building in Poems; Character Building in Maxims and Proverbs; Character Building in Biography; Character Building in Reading Lessons; Character Building in History; Character Building in Songs; Character Building in Arithmetic; Character Building in Manual Training; Character Building in Picture Study; Character Building in Natural Science; Character Building in Correlation.

"Literary culture has its value in the formation of character. The analysis or framing of a pure sentence, the contact with a lofty thought, the appreciation of a noble sentiment, all give color to the better tastes. A man cannot sing a verse of 'Home, Sweet Home,' and at the same time commit a crime. A child cannot read the selection in his reader entitled 'The Mysterious Stranger,' by Jane Taylor, without being struck with man's ingratitude to God. The reading of 'Black Beauty' leaves an indelible impression upon the mind and the heart. In the

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same way it may be said there are ethical values in all good studies and mental activities. The beauties of literature proper and of choice language; inculcation of noble sentiment; the impulse that comes from thought contact with the lives of the good and great; the philosophy of history; the eternal query in the presence of the stars, the rocks, the flowers, and the lower animal life; the comprehension of the inevitable effect of a definite cause; the precision in mathematics; the influence of good music; the divinity in art; the harmony in law; the delights of creation in the shop; the good health of the gymnasium, all are rich in contribution to man's moral improvement. The dwelling of the mind upon any pure theme helps to purity of thought; and hence the subject matter of the school-work has ethical value." *Preston W. Search,* in the Ethics of the New Education.

How can we present such virtues as kindness, chivalry, courtesy, nobility, honesty, charity, obedience and a host of others in such a way that they may be clearly seen and felt by even the youngest pupils? Through little informal talks and through stories, poems, gems, proverbs, biography, history, reading, songs and picture study.

Literature and history vitalize thought and feeling and furnish ideals and motives for future guidance or conduct. "Great care should be used by the teacher to use this and every opportunity to bring the pupils in sympathetic touch with right thinking, with ennobling emotions and with heroic action."

"Many children are deprived of a life among beautiful actions which serve to call up the higher emotions. Even children fortunately placed need story and scene and picture to awaken and cherish the sentiments of good, and need intimate association with good thoughts and deeds and objects to deepen interest into love and respect and finally into rooted principles of good."

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Character Building in Stories

"Truth embodied in a tale shall enter in at lowly doors."

"The effectiveness of examples of right conduct is increased by their beautiful expression."

Margaret Knox says in The New York Teachers' Monograph:

We must keep in view that the end of all education, the goal to be reached, is not only the storing of the mind with information, not only the thought-getting and thought-giving, not even the mental training in itself, but the building up and rounding out of the whole character. If in this broad ideal of education as character-building we give ethics a place of its own in the course of study, then here is an opportunity to economize on our program by teaching ethics through the story. There has been a great deal of random teaching along this line, but economy demands pedagogical sequence.

The story should be freighted with ethical content, but the moral should never be thrust upon the child. Let him discover it for himself. Through the story we are able to present to him feelings, thoughts and deeds from the experience of others which, though far beyond his mental grasp, have great influence on him through his own capacity for feeling and thinking. We give the child a knowledge of human nature, and he learns to understand himself better. Story-telling has a great humanizing and civilizing effect upon him. There is no outward sign, perhaps, of this ethical influence except in the crude expression of his approval or disapproval of the characters and their actions as a whole, as:

"I hate that bad wolf; he was so mean to Red Riding Hood."

"Cinderella was the best of all, wasn't she?"

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"I wouldn't be so foolish as to cut open the goose that laid the golden eggs."

As the child grows away from these stories his pleasure in them passes too, but not so the inner experiences which they brought with them. The lessons which they have unconsciously taught — the lessons of obedience, truth, kindness, unselfishness, sympathy, courage and all the other virtues have had their effect on the character of the child, and the feelings first aroused by the story—have become part of his moral fiber.

A word of caution may be given here against choosing all stories with this purpose of moral teaching in view. There are many excellent stories which do not point a moral, but which should be chosen for some such reason as the instructive character, the humor or the language in which they are clothed.

With these reasons as to the value of the story, let us now pass on to the discussion of the kinds of stories to be chosen and their grading.

The stories selected should be short, simple, interesting, instructive; stories that can be easily reproduced, and that so impress the child that he is filled with the desire to tell them again.

In reading the syllabus we find suggested for the first and second years fairy tales, folk stories, nature stories. At the end of the second year the fable is introduced; in the third year the myth and the legend; while historical anecdotes are left until the fourth year. These stories have been graded in this order to correspond with the different stages of the child's development. Pedagogical investigations have been made for the purpose of tracing the changing interest in stories as shown at different periods of the child's growth, that is, to determine at what age most of the children in the schools are prepared for the fairy story, the fable, the legend or the historical

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story. The most significant fact for us in this investigation is that imaginative literature of the most childish sort as represented by folk lore and fairy tale is placed at the age of seven or eight; that the legendary tale and myth follow; and that at the age of ten or eleven the true story, history, biography, adventure, comes strongly to the front.

In the fourth year we leave the realm of imagination and enter into the realm of fact. The child is now ready for the true story. Children love stories of brave soldiers, daring sailors, successful adventure. Such are found in the biographies of Columbus, John Smith and Washington. These stories should present lives of high character and purpose, so that the impression made upon the child's mind shall be an ennobling one.

The historical stories suggested for the fourth year need have nothing to do with time. They may be drawn from the field of universal history. To the child there is as yet no chronology. Queen Esther and Queen Elizabeth, Moses and Julius Cæsar may be contemporaries.

There must be stories of adventure, such as will arouse sentiments of chivalry, ambition, loyalty, patriotism, self-sacrifice, such as are found in the biographies of Sir Walter Raleigh, Sir Philip Sidney, Miles Standish, Nathan Hale, Florence Nightingale.

* * * * *

'In the story the passive form, the ideal is presented as a picture to the mind. There the child learns to know the good from the evil, the kind from the cruel, the brave from the cowardly deed, the gentle from the rude and the brutal, the generous from the selfish action, industry from indolence."

"Literature abounds in ethical material, and what is needed is its wise selection and impressive presentation in school instruction. It is example told in story, ennobled

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in poetry and song and crystalized in maxim that has been largely the inspirer of human endeavor and the moral uplift in human life."

Materials for ethical lessons are found in the following:

1. Stories, fables, parables, allegories, legends, fairy tales, biographies, history.

2. Literary gems (poetry and prose), songs, pictures, reading lessons.

3. Maxims and proverbs.

"The method of using this material, or the natural order of steps to be taken, seems to be as follows:

1. The narration of the example to awaken right feeling, quicken the conscience, etc.

2. The presentation of the literary gem to ennoble feeling and change it to sentiment.

3. The giving of an appropriate maxim or proverb to lift feeling and sentiment to the plane of principle.

The presentation of the concrete example may be properly followed by a few bright questions to lead pupils to discern its moral elements, and also to discriminate between what is praiseworthy and the opposite, thus training the moral judgment."

Let the pupils draw their own conclusions and apply them to their school life. Leave the application to them.

At the end of the week or month ask the pupils to retell, either orally or in writing, the story they have liked best, thought most about or found most helpful. Ask them to bring in stories illustrative of courage, industry, kindness, self-control, courtesy, and arrange these in a school scrap-book on Character Building.

Stories, anecdotes and concrete examples will be given in this publication to illustrate the points to be brought out in these talks on character building. When the stories are omitted from a number because of lack of space, they will be given in the following number.

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The stories may be used in various ways: To introduce the morning talk or as a part of the talk or may follow it. These stories, however, are used for the purpose of making a point or impression on the mind and heart, and much time need not be given to the discussion of the stories.

The matter given in these talks, as well as the stories, should be adapted to the pupils. They may be enlarged upon, or parts given here may be omitted. The teacher should be guided in this matter by the age of the pupils, their experience or home surroundings and training, opportunities, circumstances, temperaments or personal characteristics.

"Lead the children to think and discuss all phases of each subject. The class members should enter into the discussion as a conversation. The points should come up as of themselves, suggested by the talk going on. All the while the teacher should be aiming to draw what he has to impress upon the children from their observations or experience."

Character Building Through Poetry and Memory Gems

"A verse may find him who a sermon flies."—*George Herbart.*

"Universal experience attests that noble sentiments expressed in poetic form or embodied in song have an enhanced power over human hearts. It is, indeed, the especial function of both poetry and art, especially music, to arouse and ennoble the feelings. Hence literature (including history) and music furnish the most effective means for moral training, and this is especially true in childhood. Its examples of moral heroism have stirred the deepest impulses of human nature and exerted a wide and salutary influence on the moral life of the race." —*Emerson E. White.*

Select the poems to be read or memorized with refer-

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ence to their ethical as well as their literary value. Plan the memory work carefully and give it a definite time and place in each week's work. "It is the child's nature to demand something worth while to learn by heart." Have these selections thoroughly memorized, and more than that have them studied until they are appreciated and the truths in them take hold upon the lives of the pupils and permeate their whole beings. When such ethical themes as kindness, courtesy, industry, etc., are being developed, ask pupils to find gems on these subjects and bring them to school.

"I hold in memory bits of poetry learned in childhood, which have stood by me through life in the struggle to keep true to just ideals of love and duty."—*President Eliot.*

"Poems learned in childhood are the poems that will be remembered through life."

"After the narration of the example, or story, comes the presentation of the literary gem to ennoble feeling and change it to sentiment."—*Emerson E. White.*

"Literature is fundamentally intended to reach us through the ear and not through the eye." No one can truly appreciate the literature he reads except he hears the word he sees. The teacher may develop, dwarf or kill the ability to read by ear as well as by eye. The poem should make its first appeal as a whole to the ear of the child, that its thoughts and feeling may make the strongest impression, and that its music and rhythm may sing themselves into the brain.

At least one fine poem a month should be learned by heart. Entire poems should be memorized by the older pupils.

By the time the poem has been heard, discussed, its pictures drawn and painted, or its events dramatized, the suggested personal experiences related to the class,—

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as the teacher has read and re-read to the class the whole and selected parts,—many lines will have been memorized by each individual of the class. To complete the "learning by heart" will take but little more time; and there will be, thereafter, frequent recitations of the poem to the school by individual pupils. It lays up "nests of beautiful thoughts" for future reference. It has become part of the self,—enlarged the soul. It has given the joy that comes from reaching toward ideals and grows by self-activity.

The following questions answered, either in writing or orally, will assist the teacher in determining the attitude of the pupils toward memory work and in choosing the selections to be learned:

1. What is your favorite gem or poem?
2. Why do you like it?
3. Is there any selection you keep saying over and over to yourself? What is it?
4. How many selections did you learn last year?
5. How many of these can you recite now?

Choose two or more selections which are new to the pupils. Read them aloud or write them on the blackboard and let the pupils read silently; then have the following questions answered:

1. What selections have you just read or heard?
2. What does each one tell you?
3. Which one do you like best?
4. Which one would you prefer to memorize?
5. Can you tell the names of the authors or anything of interest in regard to any of them?
6. How many of the gems learned can be written by pupils?

The last day of the month should be given up to a review of the poems learned during the month. This may

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be either oral or written or may be turned into general exercise, as—

1. The teacher repeats the name of a poet and asks a pupil to give the name of a poem written by him; another is asked to repeat the poem or another poem by the same author.

2. The teacher repeats the first line of a poem and asks a pupil to give the name or to recite the rest or to give the name of the author.

See that each pupil is provided with a blank book bearing the name "Ethical Gems" or "Foundation Stones in Character" upon its cover. When the new "stone" or topic has been presented and discussed have the pupils write the gem bearing on this topic, in the blank book, and memorize it. The proverbs, maxims and mottoes learned may also be copied here. These gems and proverbs should first be written upon the blackboard and remain there until copied or committed to memory. Where kept in this way these books are almost always preserved for years after the pupils have left school, and oftentimes the gems or poems memorized at school are the only ones ever memorized or retained by the pupil and recalled in after life.

Character Building Through Maxims and Proverbs

"Rules of conduct are best presented to children in the form of maxims or proverbs."

"It is not sufficient that instruction awaken and ennoble right feelings. Feeling needs to be lifted to the plane of principle—to the domain of conscience and the moral judgment. What is needed is the union of feeling and principle; and when these make their joint appeal to the will the assurance of right conduct is greatly strengthened. It is for this reason that maxims and proverbs have exerted so wide an influence upon the conduct of

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men. No argument can successfully meet the convincing power of a familiar maxim, embodying the moral judgment of the wise and good.

"In the natural order of steps in using material in moral instruction the proverb or maxim comes third, and after the story or narration of the example and the presentation of the literary gem. But it is not meant that all these steps are necessarily to be taken at every lesson, or that they must be taken invariably in the above order. The essential thing is to reach the desired end, and the mode of doing this will necessarily vary with the conditions and circumstances. The maxim or rule of conduct need not always wait upon the story or poetic selection, though this order will often be found the best possible procedure."—*Emerson E. White.*

Explain to the pupils that a proverb or maxim is a thought or saying that has been remembered and repeated over and over again, perhaps for hundreds of years, because it is worth keeping. Repeat one or more proverbs and ask pupils to repeat others they have heard or remembered. Ask them to find and bring to school others. Call for the explanation or meaning of each. Ask for he name of the Bible character said to be the wisest man that ever lived, who has given us so many proverbs. Who can give any of them? Ask pupils to read all the proverbs this man has written and copy on paper or in their gem or language or literature books five of the ones they like best, paying special attention to capitals, periods and quotation marks, and read to the class the following day.

At another time, if you wish the thought of the school concentrated upon some idea, give this idea or thought through the medium of a proverb for a writing or dictation lesson. Select several bearing upon the same subject.

This exercise is suited more particularly to the third and fourth grades. In beginning dictation work in the

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second grade, have pupils write the maxims on the board and direct attention to the beginning and closing of sentences.

Before the morning talk on ethics, at times, a number of proverbs might be read by the teacher and the pupils asked to guess from them the subject to be discussed in the morning's talk.

At another time have the proverbs written on slips of paper and distributed to the class before the lesson begins. Let each pupil read his maxim or proverb and explain its meaning.

When a situation arises in the school room where a proverb or maxim would fit it effectively, use it. Simply stop work for a second and then without calling attention to the disturbing element or factor, repeat aloud the words that will serve to remind the school or pupil of what needs to be remembered. This will often be more effective than a reproof or too personal reminder.

Keep at the desk a number of proverbs referring to idleness or industry or other topics written on slips of paper or pasted on cards. When a pupil is idle or inclined to annoy his neighbors, or whisper noisily, call him to you by a motion of the hand and silently hand him a card or slip of paper bearing the proverb suited to his needs. For whispering such maxims as "Empty heads give out the loudest sound," or "A still tongue makes a wise head" are effective. Where meaningless excuses are offered for idleness, such maxims as this will be effective: "A person good at making excuses is seldom good for anything else." When a pupil shows a disposition to accuse others to escape possible punishment for his own misdeeds, use the following: "What a man soweth, that shall he also reap."

As an exercise in expression ask pupils to copy a maxim from the board and illustrate it. It will prove a very interesting drawing lesson and valuable to teachers in

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revealing the mental concept of each pupil. One day let all the pupils illustrate the same proverb; another day give each pupil, or each row of pupils, a different proverb.

If possible secure a copy of an old book of proverbs with wood cuts for illustrations and let the pupils examine it and enjoy the humorous situations emphasized by these illustrations.

Maxims and Proverbs

Self-made or never made.

Heaven helps those that help themselves.

He becometh poor that dealeth with a slack hand.

Woe unto him that is faint hearted.

Labor conquers all things.

The hand of the diligent maketh rich.

The idle soul shall suffer hunger.

Satan finds mischief for idle hands to do.

Good manners cost nothing and buy everybody.

Success is for those who know how to wait.

All things come 'round to him who will but wait.

Behold the husbandman waiteth for the precious fruit of the earth and hath long patience. Be ye also patient.

A righteous man hateth lying.

Cease from anger and forsake wrath.

Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools.

He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city.

Let not the sun go down on your wrath.

Empty heads give out the loudest sounds.

Nothing is small that affects human character or destiny.

Little foxes destroy the vines.

A smooth sea never made a skillful navigator.

Little causes produce great results.

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One to-day is worth two to-morrows.
I will find a way or make it.
He who has heart has everything.
Never strike sail to a fear.
To know how to wait is the great secret of success.
Only time and patience can change the mulberry leaf to satin.
A patient waiter is no loser.
He who does his best does well.
Never put off till to-morrow what can be done to-day.
Strike while the iron is hot.
A good name is better than a good face.
A bird in the hand is worth two in the bush.
The best law is the golden rule.
Good health is better than wealth.

Character Building Through Biography

"Nothing sinks so gently and so deeply into men's minds as examples."

Pupils cannot too early be familiarized with the names of the noted men and women who have been identified with the progress of the world. History, science, art and literature furnish abundant material for the development of lessons in language, and also in ethics.

Keep a list of such names upon the blackboard, adding to the list from time to time. If possible, present a picture as each one is studied, and request the pupils to try to find one also. Let them become familiar with the features as well as the name of each one.

Interesting talks may be held upon each, and the teacher may supplement the knowledge brought in by the pupils' private investigation. Let her aim to tell an interesting story of each one and to ask questions that will arouse a desire for further investigation on the part of the pupils.

In this way she may direct their steps toward the

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Public Library and open up a broad field for reading biography and history, thus solving the time-worn question: "What shall we give the children to read?"

Besides furnishing material for oral and written language lessons, these biographical stories give a grand opportunity for enriching the moral nature and awakening the latent desire in each boy and girl to be something, and to be good for something.

"Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us
Footprints on the sands of Time."

In "Character Building" biographical sketches will be given each month, and little talks on the lives and work of the world's great workers, past and present, but more particularly those who have been actuated by the highest motives in their work and have given their lives to uplift, aid or enrich the lives of their fellow men.

Character Building Through History

History has been characterized as "God teaching by example," and this is especially true of what is called sacred history.

"History is rich in material and pregnant with opportunity for the making of character. The splendid lives of rightly chosen heroes, the moulding fire of heroic action, and the uplift of ennobling sentiment may easily be made the most vital means of moral training. Point out the results of right action and wrong action, the sway of motive and sentiment and emotion; help them in the tracing of cause and effect, the determining of purpose and plan, the formation of positive opinions and well-founded judgments. There is opportunity to constantly press upon the pupils question of ethical import: "Was it right?" "Was that

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fair play?" "Was that the best way to do?" "What would you have done under the same circumstances?"

The working out of the various problems of history should show the pupils how to determine the value of testimony, the credibility of witnesses, the evidence needed to reach right conclusions, the care necessary to form just judgments of men and things, the dangers of prejudice, and the difficulty of acting right under trying circumstances."—*Sel.*

Character Building Through Reading

"Reading affects the moral nature and one's habit of feeling, for good or for evil, as much as it does the mind." —*Everett.*

When Benjamin Franklin was a little boy he found an old copy of Cotton Mather's "Essay to Do Good." That little pamphlet influenced all his after life, and from it he received "that impulse towards beneficence and practical morality which even more than his statesmanship made his life illustrious and his character an inspiring example to American youth."

Reading

Questions on reading for pupils:

1. Write in a blank book the complete titles of the books you read this year.
2. Write a short sketch of the author of each book read.
3. Mark with a cross the books that you like best.
4. Why do you prefer these books?
5. In what ways have they helped you?
6. What friends did you make in the books read?
7. Why did you select them for friends?
8. What is the best idea in your favorite book?
9. What is the most important fact?

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10. What is the choicest sentence?

11. How many times have you read the books marked with crosses?

12. Have you taken notes while reading?

13. Have you committed to memory striking passages?

14. Do you make some record of all the books you read?

15. What newspapers and magazines do you read regularly?

16. Do you put in a scrap-book the gems you read?

17. How much time do you spend each day in reading?

18. Do you consult reference books for information on matters you do not understand in your reading?

19. In what way has your reading benefited you?

20. What books would you like to read next?

Reserve the first and second pages of the book in which you write answers to the above questions for answers to numbers 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20.

These questions on reading were issued by the State Superintendent of Education, of Maine.

Ethical Language Lessons

If the language period only may be utilized for ethical lessons, these may be planned as follows:

Monday.—A talk on ethical subject illustrated with appropriate example or story.

Tuesday.—Reproduce the ethical story. Memorize gem of poetry.

Wednesday.—Oral and written reproduction of gem. Memorize maxim or proverb also.

Thursday.—Picture study. Presentation and discussion of picture illustrating ethical topic.

Friday.—Reading or reciting written stories and gems found by pupils themselves, illustrating the ethical lesson

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or thought of the week, or written description of ethical picture, or illustration of story or gem or proverb.

Character Building in Nature Study

"It is not easy to over-estimate the ethical value of an early study of nature, especially of an early intimacy with plants and animals. The common animals and flowers illustrate nearly every human virtue, as industry, foresight, fidelity, gentleness, modesty, courage, etc., and literature abounds in ethical references to them. What a moral charm animal and plant life give to poetry and fiction, to allegory and fable! The beautiful in nature is not only an æsthetic gratification but a winning invitation to the beautiful in deed and life."—*White.*

Character Building in Arithmetic

"Arithmetic should greatly help to fix habits of neatness, absolute accuracy, orderliness, logical reasoning and accurate expression. Almost every lesson may be made to enforce the tremendous importance of the right way of doing things, of truth and of accuracy."—*Sel.*

INDIRECT TEACHING

II

The Unconscious Element in Discipline

(Continued from September Number)

By HENRY S. BAKER, in Education

"DO YOUR pupils dislike you, and seek to annoy you rather than to please? Then examine your own heart, and see if you have the right feelings toward them. If you enter the school-room resolved to rule by force and harsh words,

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you will have occasion for the frequent use of both. A combative spirit in you will surely arouse one in them.

"Do your pupils seem to dislike study? If so, it is almost certain that you also dislike it, that your mind does not take pleasure in your duties as teacher, nor in solid reading. To remedy that defect, study something, if entirely outside of your work; keep your mind active by constant exercise, and the pupils will soon catch the inspiration. A Hopkins, a Nott, a Garfield—all were famous because in this power of inspiration they were superior to other men. They also loved young men.

"While we read that God made man in his own image, we should not forget that a teacher makes the pupils under him into images of himself. Are you pleased with your handiwork, mentally and morally?

"A noted thinker said that character was not what we saw in action in a man, but what we saw in reserve for great emergencies. To say that a teacher should have self-control, and self-possession, in the narrow sense of the words, is cant. To say the same, with the broader meaning of being able to concentrate the whole mind upon a given point and hold it there, to bring up for use all the knowledge he has acquired, is to utter a truth of supreme value. Such a character makes his pupils thinkers.

"To consider grammar schools, it is not the teacher who says, "John, study that lesson hard," that secures the end desired, nor the teacher who says, "William, sit still," that secures the best order and discipline. If these commands are given too often, as a rule, the opposite results are sure to follow. Why? What the teacher says, then, is not the element of difference between a teacher who is an inspiration and one who is a night-mare to the pupils.

"A teacher once came into a school, of which I was principal, and took charge of a room in good condition. She

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had ten years' experience, a superior education, and a commanding presence. In three days the room was noisy and idle; in ten days, in very serious disorder; in a month, in rebellion; and the best pupils under other teachers seemed to be inspired to do all the bad deeds possible to a child of eleven years. What the teacher told them to do was the one thing they would not do. They were rapidly becoming fiends who could only hate and sin. Her successor was a lady of little experience, of girlish figure and presence, and with trifling knowledge of graded work. In three days they were studious and orderly; in a week they began to ask her what they might do for her; and in two weeks I told her to forbid them the privilege of coming to her desk in droves before the formal opening of school. The little ruffians of her predecessor were studying with a vengeance and actually ambitious to please her by hard study and the best of conduct. And yet, every visible advantage was with her predecessor. The former teacher would ruin a child's disposition in a year, and the latter make the sourest ones amiable; a far greater and more valuable result than the teaching of a little addition or division.

"A certain teacher, to whom the progress of her class was not all she wished, consoled herself with the remark that she always induced her class to study faithfully. The unseen influence was, in that case, the most valuable element of her work, for the thing learned is a trifle compared with the habit formed.

"Both observation and experience teach me that the conscious instruction of the teacher is but an insignificant factor in the influence which the child receives from the teacher, both in his intellectual and moral growth. One has well said that there is in the mind a wonderful power to resist truth and teaching. Of conscious teaching, only, is this statement true.

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"The examples given, may, perhaps, be the same as every teacher has met, but they aided to state the case. The question seems to be, What traits of mind of which we are unconscious, are so potent in producing results? We need to see ourselves as others see us. Children are both conscious and unconscious imitators, and when we see some habit fastening itself upon those under us, it is our duty, as well as to our interest, to study ourselves to find out what aspect of our character is doing the work. Those who are chiefly employed in supervision must constantly study this problem. If the spirit of the room is wrong in some respect, it is not to be corrected by telling the teacher to make certain statements to the pupils in the way of commands or homilies. Rather tell her that she can change it by changing something in her own spirit, voice, aim or manner. Tell her that in the spirit of her room or its atmosphere if you please, she may see herself as in a glass, after a sufficient time has passed for her influence to be felt. If the reflection is not flattering, tell her to make the original better, but not waste her energy in berating the mirror.

"There are a few laws of psychology that have a bearing and throw some light upon this problem. One, perhaps the most important, is: Any given feeling, emotion or condition of mind excites a like state in others who may be near us. Mirth and sorrow, even when we do not know the cause that induced] those feelings in others, give us similar emotions. How quickly an angry tirade against another excites our combativeness. Every successful orator is a case of this kind, and we, unconsciously, and perhaps very unwillingly, feel his enthusiasm. In brief, emotions are catching. To win friends, we must be friendly, and to win love, we must be lovers. To interest others in anything, we must be interested ourselves."

"It is true, that there may be an exception in the case

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of some persons of so little depth, breadth, or will power that their influence is *nil*. I once knew a teacher who was successful in all but one respect. Her room was too noisy, not with the confusion of rebellion, for the spirit was good, but there was a constant change of position on the part of her pupils. She told them the correct things to do, and to sit still; but they could not though they obeyed her in other things. What was the explanation?

"The lady was a vivacious, active, restless person of French descent. She was very lively before her class, and held their attention both by the excellence of her methods, her enthusiasm and the magnetism of her presence. At last it dawned upon me that it was impossible for her pupils to be otherwise than she was, restless, always moving, always physically active, and never entirely at rest. Like hers, their minds were very active."

The Truest Teaching is Living

Thou must be true thyself
If thou the truth wouldst teach.
Thy soul must overflow if thou
Another soul wouldst reach:
It needs the overflowing heart
To give the lips full speech.

Think truly and thy thought
Shall the world's famine feed.
Speak truly, and thy word
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.—*Sel.*

INCIDENTAL TEACHING

The teacher teaches, or may teach incidentally, by occasional appropriate reference and remarks, as incidents

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arise to call forth such expression, as in distributing report cards, marking or grading papers or cards, the criticizing of daily work or play, tardiness, absence, order, quarreling on the play-ground, general deportment, etc.

Character Building in Criticism

The best criticism is self-criticism. "Know thyself" is good advice. Lead the pupils to criticise their own conduct as well as their work. If a good feeling is to be maintained between the teacher and the school it may be well to find out how each pupil ranks from his own point of view and from that of his schoolmates.

Explain to the pupils at the end of the month that you are going to prepare a report which will show not only what *you* think of them as citizens, but what *they* think of themselves and what their schoolmates think of them.

Pupils sometimes feel that the teacher is not fair in marking them, that partiality is shown toward favorite pupils, and cannot be convinced to the contrary. It would be an excellent thing for such pupils to know how their schoolmates estimate character and where they place them. The opinion of his mates will often have more influence with a pupil than the opinion of a teacher. The boy who requires discipline is usually the one who wishes to stand well with the "gang." In bringing this matter before the pupils, say that you wish to judge and mark each fairly and justly, and in order to do so will need their assistance. Explain that a pupil may appear to you to be entitled to first rank, but you have only observed his deportment in the school room, and his schoolmates have observed him on the school grounds and elsewhere, and their opinion is based on his actions there, as well as in the school room. A pupil's true character oftenest shows itself on the play-ground, when he thinks he is not observed by anyone in

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authority. Then, too, a pupil might be marked only fair or poor by a teacher, or some of his schoolmates, because his actions or motives might not be understood in matters where he has seemed at fault. So he should be given the privilege of placing himself right. But where he thinks better of himself than the others think of him, he must be prepared to make good his claim, where his own mark does not tally with that of his mates and his teacher, If he is able to clear himself his rank may be raised.

Read to the school Burns' lines:

"O wad some power the giftie gie us,
To see ourselves as ithers see us;
It wad frae mony a blundie free us
And foolish notion."

Find how many understand the quotation. How many agree with Burns? Suppose we try the experiment by finding out what others think of us, and where the opinion is not good, try to free ourselves from the faults that keep us from being classed as good citizens.

How can this be done without creating hard feeling or enemies? By keeping silent in regard to the opinion put on record. No pupil should give his opinion of the grade or class to which another pupil belongs, orally or audibly. He should not show his report to another pupil while preparing it.

A silent vote may be taken, a written monthly School Citizenship Report, during the last week of the school month. This may be done in a few minutes and in this way:

The day before the school vote prepare a page with the names of the pupils arranged and numbered as in the Teacher's Register. At the top of this list place the following words:

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SCHOOL CITIZENSHIP REPORT.
September, 1906.

	Class of Citizen.	1st.	2nd.	3rd.
	Grade.	Excellent.	Fair.	Poor.
1	John Jones	E.		
2	Mary Brown		F.	
3	Sarah Harris			P.
4	Ray Bond	E.		
5	Jessie Bowers		F.	

A pupil excellent in deportment is a first class or first grade citizen; a pupil who is only fair in deportment is a second class or second grade citizen, and a pupil who is poor in conduct is a citizen of the third class or grade *and* an *undesirable* citizen.

Make as many mimeograph copies of this report as there are pupils and give each pupil one to mark. Explain the system of marking as given above. The marking of the papers or grading of the pupils *by each other* will give occasion for some ethical lessons. Where a pupil is marked excellent by the great majority of pupils and by the teacher, those pupils who have marked the same pupil only fair or poor, may be questioned privately as to their reasons for marking in order to ascertain whether they have been actuated by feelings of jealousy, envy, spite or an unwillingness to deal fairly and justly with others when power is given them. The pupils need not grade themselves unless they wish. The papers may be collected quickly

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after the marking and the report used by the teacher in marking the deportment on the monthly report or Citizenship Cards.

If pupils wish to see the result of the school vote, the teacher may prepare a record on which is shown the school vote. This paper may show how many consider him a good citizen—how many fair—how many poor. But he is shown the record of no other pupil unless for special reasons.

Pupils who are placed by popular vote in the first grade of citizens may be accorded special privileges. This may, in the event of other incentives failing, stimulate a desire on the part of indifferent or poor citizens to get their name on the second month's report as first class citizens. To be allowed to see themselves through the eyes of their mates will be a much more effective means of discipline or reformation for some pupils than any action on the part of the teacher.

Character Building in Play

There is ethical value in play. "Play in children is a divine expression. The school recess should be an educational opportunity for moral development, through play. There is nothing on the school premises so fruitful in demoralization as the standing or grouping together, with nothing to do."—*Search.*

"A healthy manner of play is necessary to a healthy manner of work."—*Ruskin.*

"My school," said he, "is the world in miniature. If I can teach these boys to study and play together, freely and with fairness to one another, I shall make men fit to live and work together in society. What they learn matters less than how they learn it. The great thing is the bringing out of individual character so that it will find its place in social harmony."

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"The *essential* thing in play is that children respect one another's rights, that the strong protect the weak, and that in every game fair play be maintained."

Are the *essentials* in play neglected in your realm—the school room and grounds? Is a "healthy manner" of play maintained there? Has it ever been suggested or taught to your pupils? Look back over your own school days. How much of your childish unhappiness and reluctance to engage in play or games at school and that of other children within your knowledge and experience came from the fact that a "healthy manner" of play was not maintained, and the *essentials* neglected?

The teacher neglected to see to it that the children respected each other's rights, that the strong protected the weak, and that fair play was maintained. If pupils were ridiculed, abused, cheated or imposed upon by the bullies of the school, and dared to complain or report the injustice, were they not pursued for days afterward with the taunt "Cry baby!" or "Tell tale!" until life was a burden and school a nightmare?

See that no such condition of affairs exists on your own school grounds. "If you make children happy now, you make them happy twenty years hence by the memory."

Think over Ruskin's words. If benefit or enjoyment is to be derived from play the pupils must be in a right mental attitude during such play. Resentment, anger, rage, fear or humiliation are not healthful emotions to entertain during play. Help your pupils to guard against them. How can this be done? Appeal to the pride, patriotism and loyalty of the pupils, in upholding our President's policy and assisting him in his determination to see that every American citizen has a "square deal" or fair play shown him, while at work or at play.

A small American or citizen is as much entitled to fair play and justice as a "grown-up" or a large one, is he not?

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Then, if he is not able to get it for himself it is the duty of the others to assist him in securing justice, fair play and a square deal on the school grounds as elsewhere.

Morning Talk with the Pupils

Explain what it means to respect the rights of others. Every person, little or big, has certain rights. If we deprive him of these we are taking what does not belong to us and are thieves, as much as if we took his money. The fact that a pupil is big does not entitle him to the lion's share of everything or anything. The primary pupil has the same right to a share of the play ground or to the sidewalk or other school property or privileges as the pupil in the upper grades. If trouble comes up, fair play or a "square deal" should be given both sides. Explain to the pupils what their rights are on the school ground; what parts of the grounds or basement are theirs for recreation purposes; what rooms and halls are theirs for use during study or recitation hours. If they use *only* theirs, they will not encroach upon the rights of others and will be respecting the rights of others.

They are also expected to observe the rights of others on their way to and from school. Each pupil has a right to his share of the sidewalk. Is it possible for him to get this, if four or five other pupils walk abreast, ahead of him? He must either step out in the street in order to get by or remain behind and walk as slowly as those who are ahead of him. He should not be obliged to do either. The walk should not be obstructed by several persons walking abreast in this way. They are as much public nuisances as is the peddler who obstructs the sidewalk with his cart. They are trespassing on the rights of others and are, therefore, not fair or honest. In order to observe the rights of others and not trespass it is necessary to leave one side of the walk for others. Where three or more are

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walking together abreast and another desires to pass, one or more of those ahead should at once step back so as to leave the walk unobstructed.

Pupils who play in or tramp across the yards or premises of those who live near the school, or between the school and their home, are trespassing on the rights of others. Pupils who pick flowers or fruit from yards other than their own are not respecting the rights of others. They are not "square" or fair.

Fair play may also mean play free from tricks and dishonesty. If a boy takes an unfair advantage or cheats in a game, he is dishonest; he takes what does not belong to him and is therefore a thief. A boy who will cheat in his games may cheat in the school room or at home and may cheat in his business when he grows older. He is harming himself because he is forming a habit that may make a criminal of him. He is also arousing anger and resentment in other pupils and harming them. He is spoiling their play.

Explain the plan of our government in sending consuls to all foreign countries; that it is the duty of these consuls to see that our citizens are protected while traveling or living in these foreign countries. If one of our citizens suffers injustice, his case is reported at once by the consul to our government and the matter is investigated. The offender or offenders are punished and the wrong righted if possible, even though our warships have to be sent to bring it about.

The same protection is promised to citizens living here at home, as abroad, and they are entitled to it and should have it though they *are* small citizens. Every pupil has a right to complain where there is a lack of justice or fair play or where there is abuse, without being called a "tell tale" or "cry baby." It is only the coward who is afraid of being reported, found out and pun-

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ished who uses these words in order to save himself. No pupil should ever be afraid to report a bully. He should not submit to abuse of any kind because he is too small or weak to defend himself. He should report the matter at once to the "Peace" officer or the teacher and secure protection and justice.

Appoint three "fair play" officers, umpires or peace officers to see that there is no bullying, terrorizing, teasing, ridiculing or abuse of pupils on the school grounds as in coming to and from school. These should permit no ridiculing of poor or unfortunate pupils, or those of other nationality than our own. They are not appointed to spy on the other pupils, but to preserve peace and order so far as possible. They are not to act as policemen, but as umpires in averting quarrels and friction. They should be given power in the teacher's absence to settle disputes and disagreements—in short, to do the work of a peace commission. (Explain this term to pupils.)

Where they fail to agree or to prevent imposition and abuse, the matter may be referred to the teacher. If these officers show themselves unfair in their judgments, they may be removed from position after putting the matter to vote or at the discretion of the teacher.

DIRECT TEACHING

1. Through thought power, rightly directed.
2. Through silent agents or "suggestion cards."
3. Through actions, rightly directed.
4. Through talks on ethical subjects.

I

Thought Power

"I hold it true that thoughts are things
Endowed with bodies, breath and wings,
And that we send them forth to fill
The world with good results or ill.

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"That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessings or its woes
Like tracks behind it as it goes."

Right direction of thought on the part of both teacher and pupil will do much to strengthen the character. Teach pupils to value their thought power, to develop, control and use it in character building. Lead the pupils to develop the power of concentration by dwelling for a few moments each day on some good thought or theme.

Let us concentrate this month on obedience. Let the pupils express their ideas about it. Let this exercise be a part and the first part of the morning's work. Let this central thought run through the month's work. The daily repetition of one main idea fastens it firmly in the minds of the pupils. One month's careful thought and attention to this subject will do much to place pupils in the right mental attitude on the question of "obedience."

Read what Henry Wood says:

"What volumes of potential energy are wasted and far worse than wasted in negative and discordant mental activities! We are not thinking for ourselves, but for the world. With the shuttle of thought in the loom of mind we are weaving the multi-colored fabric of conditions, and these not merely immaterial, but to be outwardly actualized. If one in his own soul strikes the discordant notes of anger, envy, avarice, selfishness, or even of those seemingly more harmless ones of simple fear, weakness, grief, pessimism or depression, he is creating and vibrating those conditions far and near, thereby stirring the corresponding chords in other souls into sympathetic activity. The sphere of outward action is limited, while that of thought is boundless. Mere doing makes ephemeral reputation, while quality of thinking determines or rather *is* vital character.

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Everyone's thought images are being constantly impressed both upon himself and others. His mind is a busy factory where conditions are positively manufactured. He weaves their quality consciously or unconsciously into every nerve, muscle and tissue of his own body. His mental pictures of evil, disorder and disease, photograph themselves not only upon his own mind and body, but upon those of his fellows.

The true remedy for evil is its displacement. Thought space given to it confers realism, familiarity, and finally dominion. To silence discordant strings in ourselves or others we must vibrate their opposites. The road to mental and physical invigoration lies through the dynamics of firmative thought. Our way to elevate other lives is also through their creative mental energies.

When the art of projecting thought vibrations on a high plane is systematically cultivated, and the concentration habit developed, potency for good is increased a hundred fold. Force is no longer squandered in worse than useless discordant negations, but intelligently conserved in positive vigor and exuberance.

Purposeful thought ministration, spiritual and pure in quality, accurately and scientifically projected like an arrow towards a target, is the great harmonizing and uplifting agency that will transform the world."

* * * * *

"A dominant vibration in the thought atmosphere is able to arouse a nation or a continent. Great minds as well as those of less development are submerged and swept along by it. Crusades, reformations, revolutions and reforms furnish numberless illustrations of psychic upheaval and contagion. Through sympathetic vibration a vast number of responsive mental strings are stirred into action. As the rhythmical step of a regiment will power-

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fully shake a strong bridge, so the concerted energy of mind will generate tidal waves of tremendous import.

* * * * *

"Thoughts being forces, every mind is a creative center from which rhythms of qualitative energy are going out in all directions. By their impact upon corresponding chords in other minds, these are also swept into active vibrations.

* * * * *

"Every thinker is a battery of positive forces—even though he utter never a word."

II

Silent Aids

"First and foremost in educative value are the moral atmosphere of the school and the individuality of the teacher; next in rank is the influence of books, and third, that of pictures. Slowly and silently the lesson taught by the picture sinks down into the heart of the child, but it is there to stay; and throughout all the years of life that lesson shall not be wholly eradicated. If, in the words of the poet priest, Father Ryan, 'The days that are first, sway the days that are last,' then certainly those children whose eyes take in, day by day, the thoughts conveyed by such pictures as Plockhurst's 'Good Shepard' or his 'Christ Blessing Little Children,' etc., must in later years be better men and women because of these early influences."—By *Sister M. Fides,* in the Catholic School Journal.

"To surround children with all that is beautiful and uplifting is an excellent method of procedure towards the making of a good citizen. School rooms should be attractive in color, restful and inspiring, and this can be attained through the generosity of parents and citizens who place their children oftentimes in an atmosphere of barrenness

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and repellent chilling unloveliness, totally different from the home sanctuary."

A School Banner

Aside from pictures, calendars, banners, wall cards or mottoes may be used in conveying moral and ethical suggestions. During the month, week or day in which an ethical theme, thought or idea is being developed, held and concentrated upon, the dominant word or idea should be placed in very large letters in a prominent place on the blackboard or other part of the room. A banner bearing the word "Obedience" or "Thanksgiving" may be hung in the main hall or hung over the front of the blackboard or in the front part of the room. In the absence of the banner, a large card of olive green cardboard, a foot wide and two and a half or three feet long, might be utilized. The letters might be cut from white paper or cardboard and pasted or pinned on. Or green letters might be fastened to a white panel of cardboard.

III

Character Building in Expression

Incentive

"Whene'er a noble deed is wrought,
Whene'er is spoke a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,

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And by their overflow
Raise us from what is low."—*Sel.*

Activity Rightly Directed

Professor O'Shea says: "Good action is secured by filling the mind with good thoughts; bad conduct is prohibited by displacing it with a positive sort of conduct, not by verbally forbidding it. No teacher ever had much success in preventing her boys from throwing snowballs at the school house by warning them before they went out at recess not to do it. If, on the other hand, she leads them into games which are permissible and which employ their energies, she will save them from transgressing law."

Miss Harrison says: "Cultivate right tendencies in humanity and the wrong ones must die out." "Build up the positive side of the child's character and the negative side will not need to be rebuilt."

Are you building up the positive side of the child's character by saying "*do*" or wearying it with everlasting "*don'ts*," as the little child complains in the following lines:

Don't and Do

"I am tired of don'ts," said Margaret B.,
"As tired of don'ts as I can be;
For it's Don't do this and Don't do that,
Don't hurt the dog, Don't hurt the cat,
Don't be untidy and Don't be vain,
Don't interfere and Don't do it again,
Don't bite your nails, Don't gobble your food,
Don't speak loud (it's dreadfully rude),
Don't mumble your words, Don't say 'I won't,'
—O, all the day long it's nothing but Don't.
Sometime or other, I hope--don't you—
Some one or other will say, 'Please do.' "

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Morning Talk on Acts or Deeds

Acts come from thoughts. What are acts? Mention some daily acts. Mention some good acts. From what do these acts come? If acts come from thoughts, then the kind of act is determined by the kind of thought, and we have need to be careful of our thoughts.

There are some people who think good acts but do not do them. Is thinking enough? Of what use is such thought? Is it not wasted? It is not enough to think and plan and dream. We must do. It is not enough to act. We must act right. We may perform a necessary act, but do it in such a way that the act it spoiled and loses its value. If the teacher asks you to erase the board after a written lesson and you perform this service unwillingly, sullenly, noisily or unpleasantly, then the act is spoiled.

You may do work in school, or at home, or at the office, but do it in such a way that the act is of little value to you or to anyone else. We may give, but give unwillingly, and the act is spoiled for us and others. If the act of working is to be of value to you or anyone else, you must work industriously and with the right motives and spirit.

If the act of play is to be of use to you, you must play with the right spirit and in the right manner.

Every act of every day is an important thing to you, for it goes to form your habits, and habits form your character, so your character will depend upon your acts and the thoughts or motives that govern them. Our acts go to make our conduct or deportment. Is it good?

Acts this month to which we will bend our best energies:—Acts of kindness, of obedience, gratitude, thanksgiving. We may test our motives and govern our actions by asking ourselves when we are doubtful what to do,—"Is it the kind thing to do?" "What is the kind thing to do?"

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"Is this act one of obedience or disobedience?" "Have I shown gratitude for kindnesses received? In what way?"

Your acts are your own. What kind of acts do you put in your day book? You may not write them there with your pen, but you put them there just the same. Did you place many good acts to your credit to-day? There is such a thing as being rich in acts and poor in acts. The poorest person in the world is one who is poor in acts.

Two boys may leave this school at the end of this month with monthly report cards in their hands. The teacher has balanced their day books and put the result on these cards. The cards show the actions to their credit or discredit.

One boy may be in rags or patches, the other dressed in the finest of clothes; yet the boy who is well dressed may be the poorer boy. The clothes he wears are not really his because he did not earn them or pay for them himself; they were given to him. Even a beggar or pauper may have clothes given to him.

No boy or man is rich because he is allowed to wear good clothes. But his acts are his very own. If they are of good quality and there are many of them, then he is rich. The boy who wears the poorest clothes may be rich in acts, in quantity and quality of acts. Poverty of acts, of character, is the worst form of poverty. If the monthly report card says "poor" in the place opposite deportment, that means that they are poor in acts. Their acts are ragged and bad. They are paupers or beggarly in acts and need to get to work.

"Even a child is known by his work, whether it be pure and whether it be right."

What is the finest act you ever witnessed, or of which you have heard? What is the finest act of which you have read? Let us search for them in reading. Let us look for fine deeds in the people about us. What is the

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thing we would like most to do, if we could do but one fine thing?

Are our every-day acts helping us to do that very thing when the opportunity comes? If not, we may never be able to do as we wish. We must grow strong or fine or great or good through daily endeavor—daily acts. Children should be led to reflect upon their actions and shape their daily conduct according to the moral teachings which may be drawn from such lessons as well as by the practical application with which it should terminate.

Kind Acts or Services

What is the kindest act you have ever witnessed? What act of kindness have you witnessed to-day? Yesterday? Have you been generous with kindness yourself, or stingy? Have you done one kind act, given one kind word, or even a kind thought to any one?

Have you seen an unkind act or look to-day? Have you heard an unkind word? What causes most of the unkindness and cruelty in the world? Is it not, oftentimes, thoughtlessness and lack of right teaching?

Suppose some kind hearted man were to set aside a fund to be used in rewarding acts of kindness as Mr. Carnegie has for heroes, and you were asked to name the person most deserving of reward, whom would you select?

Who is the kindest person that you have ever known? The kindest boy in school? The kindest girl in school? What person outside your own family has shown the most kindness to you? Who has been the most kind to everyone? To the poor and friendless and unfortunate?

If there are schoolmates who are sick, and you know of it before the teacher does, come and tell her at once, that she and your schoolmates may perform some little act of kindness for the absent one. You may write a little note saying you are sorry to hear he is ill, or you may send some

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cut flowers, a little potted plant, or some fruit, or a little book or a picture for the sick room.

If your schoolmate has a birthday you may plan to make a little birthday card or write a birthday letter, or give some little birthday gift, or invite that friend to tea. In remembering birthdays be sure to give those who can not give in return, for they need your kindness more than others, and will enjoy it more than those who have everything to make life pleasant. And in kindly giving remember this rule, to forget the gift you made, and remember the gift you received and pass the kindness on.

Suggest that if they are to have guests, or their mother is to have guests, that they ask what they may do to help entertain them or make their visit more comfortable and pleasant; but to be considerate rather than officious, thoughtful for the guest's comfort instead of bestowing burdensome attentions.

Lead them to see that the way to be kind to guests and to their mother is to be at their best, when they are in the home, and contribute their share toward their entertainment. This does not mean that they are to talk, unless invited to do so. But they can watch for ways, as placing a vase of flowers or plate of fruit in the guest room, or on the tea table, or placing a rose by the guest plate, or offering a glass of water or lemonade, or a cushion for the back, or a stool for the feet, or an easy chair, or disposing of a gentleman's hat and cane. They might crack the nuts for dessert, and stem the raisins or wash and arrange the fruit nicely, and if there is no maid, assist in serving.

HUMANE EDUCATION

"When live insects or animals are kept in the schoolroom the teacher should exercise the greatest care for their comfort, and should set them free as soon as possible, as an example of kindness to animals. While some may die

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because they have reached maturity, there can be no excuse for allowing any to die from neglect."

Nature study affords a fine opportunity to teach kindness to animals. Every child is a born naturalist, and is interested in animals. Let them study and observe their habits and learn to care for them and they will learn to treat them kindly. Teach the children to value them for their devotion, fidelity, courage and kindness. Lead them to consider their usefulness—how they add to our comfort and pleasure. That they should be considerate of them because of their helplessness and their inability to resent cruelty or to complain or make their sufferings known and heard; show the meanness of treating with cruelty any creature that looks to us for protection and care. We would not treat a small child or babe cruelly, and yet many animals are as helpless as a babe. They suffer as much from unkind words and acts and neglect.

Show that it is ignorance that causes most of the cruelty to animals. Those who have studied and observed much of animals find so much of interest about them, so much to admire in their devotion, fidelity, kindness, intelligence and courage, that they sympathize with and protect them instead of injuring or abusing them. Whenever one sees anyone who is cruel to an animal, one may be reasonably sure he is ignorant and has read or studied little about animals.

Both Coleridge and Cowper taught lessons of kindness. In giving Cowper's words, "I count him not my friend who would needlessly set foot upon a worm," tell the pupils something of this poet's unhappy, sensitive childhood and the persecution he endured from the bullies of the school he attended. It made a painful chapter of life for him, and led him to think of the need of kindness for animals as well as human beings.

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ETHICAL STORIES

Reprinted from New York Teacher's Monograph

Robbing Birds' Nests

RALPH and his three sisters saw a bird's nest in a tree. They all wanted to know what was in the nest. Ralph climbed the tree and saw four little eggs in the nest. He thought he would show the eggs to his sisters. He put one in his hat. The poor mother bird cried out loud. The little girls begged him not to rob the nest, so Ralph put the egg back again. Then he put his hat on his head and climbed down. The poor bird cried until the children were quite out of sight. Ralph and his sisters were sorry he had frightened the pretty bird.

Gertrude's Sled

(Kindness to the Afflicted)

Gertrude went to school so far away she had to ride every day. One day she saw a little lame boy on crutches going to another school, near the one she attended. She asked her father to let the little boy ride, too. So he rode every morning. One day they missed him. They heard he was ill. Little Gertrude took him flowers every day. When he was well she invited him to her house to tea. He grew to be a strong boy. He made a sled for Gertrude and painted the word "Kindness" on it. What do you think made him do this?

Ten Cents Worth of Kindness

Daisy started for the store to spend ten cents for some candy. She thought of Alice, who was sick, and wished she could have some, too. Outside the store was a cart filled with pretty plants. "Buy a plant, little girl," said the man, "here is one for ten cents." Daisy thought of poor, sick Alice, and bought one with buds ready to open.

"See what I have brought you," said Daisy. She was

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very glad when she saw how happy it made the little sick girl, and she never once thought of the candy she had started to buy.

Be Kind

Let us help one another, my sister, my brother,
To bear now our burden of pain;
Let us speak the kind word, let no harsh tone be heard;
From conduct displeasing refrain.
O the smile or the tear of sympathy, dear,
Sets with rainbows the storm clouds of strife;
And the "soft answer" true will a mighty work do
To bring sunshine and health to our life.
Let us use heart and mind sweet devices to find
To comfort, encourage and bless;
And do with our might kind acts that are right,
And never, no never oppress! —*N. W. Vincent.*

Deeds of Kindness

Suppose the little cowslip
Should hang its little cup,
And say, "I'm such a tiny flower
I'd better not grow up."
How many a weary traveller
Would miss its fragrant smell!
How many a little child would grieve
To lose it from the dell!

Suppose the glistening dewdrops
Upon the grass should say,
"What can a little dewdrop do?
I'd better roll away."
The blade on which it rested
Before the day was done,
Without a drop to moisten it
Would wither in the sun.

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OBEDIENCE

Thoughts on Obedience for the Teacher

I

THERE is a conflict here between old and new ideals. The old-fashioned school regarded obedience to authority the one essential; the new ideal regards insight into the reasonableness of moral commands the chief end. It is said, with truth, that a habit of unreasoning obedience does not fit one for the exigencies of modern life, with its partisan appeals to the individual and its perpetual display of grounds and reasons, specious and otherwise, in the newspapers. The unreasoning obedience to a moral guide in school may become in after life unreasoning obedience to a demagogue or to a leader in crime.

It is not obedience to external authority that we need so much as enlightened moral sense, and yet there remains and will remain much good in the old-fashioned habit of implicit obedience.

"The new education aims at building up self-control and individual insight. It substitutes the internal authority of conscience for the external authority of the master. It claims by this to educate the citizen fitted for the exercise of suffrage in a free government. He will weigh political and social questions in his mind, and decide for himself. He will be apt to reject the scheme of the demagogue. While the old-fashioned school master relied on the rod to sustain his external authority, he produced, it is said, a reaction against all authority in the minds of strong-willed pupils. The new education saves the strong-

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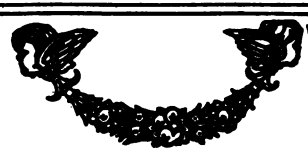
OBEDIENCE



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THANKFULNESS

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willed pupil from this tension against constituted authority and makes him law-abiding from the beginning.—*W. T. Harris*, in preface to Adler's "Moral Instruction of Children."

II

"Valuable as the experiment of the school republic has proved itself to be in application to special situations, the general problem of government in home and school is to introduce democracy progressively, as fast as the children can respond to it. In the beginning it is the personal will of the adult that must rule; first blind obedience, then rational and free obedience as fast as possible. It is as much an error not to demand the unreasoning response to authority before reason is possible, as to repress the rational attitude when it awakens. Very young children obey us, largely, if at all, from emotional causes. They love, respect or (sadly enough) fear us, and therefore respond, without seeing its reason, to the personal will that is over them. Respond they should, nevertheless; for to leave little children quite uncontrolled, as so many American parents do, is not only to multiply the difficulty in the problem of moral education, but to render the child himself most unhappy. Little children are never so gladly at peace as when they are quietly and firmly held day after day to what is best for them; and never so restless and dissatisfied as when they are left quite to their own devices, not knowing what to devise. Thus from the beginning of the child's life and during its earliest years the parent should exercise a quiet, gentle, patient, but insistent authority, demanding only what is reasonable, but demanding it unvaryingly.

"Very early, however, comes the child's questioning of authority. At the age of five or six he is already beginning to ask why he should obey. Sometimes this questioning

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comes with a sudden flood, at other times reason awakens very gradually. How shall we treat the child's question when it comes? In so far as it is merely impudence, obviously it should be suppressed. We do our children no kindness to let them grow up impudent; for the world will not tolerate their impudence, and it is a grave harm to children to let them develop a fault which will bring painful experiences. Much of the questioning, however, is not impudence, but expresses a real desire to know. Is it wise to suppress this? Would not suppression mean choking the nascent reason that is so essential to wise living? The form of education that sought to 'break the child's will' strove also to check the development of his reason, thus struggling to continue the type of obedience that is mere blind response to authority. Yet surely we need forceful will for the work of life, only it must be balanced by clear reason, or it results in obstinacy. Similarly, we need an ability to reason clearly and discriminatingly, but it must be balanced by a vigorous power of action or it loses its connection with life and dissipates in mere speculation. Thus we should welcome the serious questioning of authority and the grounds of obedience, just as every wise teacher welcomes the similar questioning in reference to the facts and laws of nature. In either case the child's awakening is our educational opportunity.

"Our problem is, therefore, to transform the obedience to personal authority into a free and intelligent response to law just as rapidly and naturally as possible. What, after all, is the ultimate ground for parental authority over little children? Is it not that we mediate between the child and the universe of law, holding him to conformity with the latter for his best good? If so, the more the mediating authority is able to withdraw, as the child comes to a conscious recognition of law, the better.

"Thus the two forms of obedience have very different

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moral values. The earlier unreasoning response to authority, on emotional grounds, is of value chiefly as forming habits of obedience to what is best. From Aristotle to Professor James, the most acute philosophers and wisest teachers have insisted upon the great moral value of good habits, sometimes going so far as to identify morality with them. Therefore we need not take time to show the importance of this element in the moral life. Regular habits of right action established in the little child, before he becomes conscious of the grounds and aims of his conduct, are of great value.

* * * * *

"If a child grows up to be seven or eight years old without forming habits of obedience to the right, the loss is almost irretrievable. Let it be noted, however, that we can establish such habits lastingly only with some co-operation of the child's will and desire. If a child is forced repeatedly to an action, he resents it; it is true a path is established and the action becomes easy to him; but if every time he has merely obeyed a superior force, the moment the compulsion is withdrawn his opposite desire tends to prevent his traveling the path we have made easy for him; and what we supposed was a fixed habit may disintegrate in an amazingly short time. I do not mean that compulsion is not necessary; it is often required, and the child must learn very early that whatever his desire may be, there are certain things he must do, regularly and unquestioningly. Still, to get the value of good habits, we must succeed, sooner or later, in winning the will of the child to some measure of affirmation of the right action." —*Edward Howard Griggs*, in Moral Education.

III

"The ordinary method of teaching obedience is through threats or reproaches or punishments for disobedience.

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Such procedures may serve as detriments while the child is directly under the eyes of his parents, but as they fail of the real purpose, that of teaching him that certain conduct is wrong in itself, and creating in him a desire to choose the right for right's sake, very little lasting good is the result. Those who work upon this plan are much like a gardener who would spend his whole time in pulling up the weeds, giving no attention to watering and cultivating his plants. Though weeds might not choke them, yet for lack of care the plants would not flourish. The far wiser plan is to cultivate the wheat till it exterminates the weeds.

"Positive commands should be avoided as much as possible. It is better whenever practical to use the form of a request. Children ought to and can be taught to honor a courteous request or statement, such as, 'Will you please do,' or 'It is better not to do thus.' If, however, commands are necessary, as they sometimes may be, show by the tone in which the requirement is made that you have faith in the child and expect he will obey. A hesitating, doubting tone of voice affords the child an incentive to disobedience. He naturally infers either that you are not expecting him to mind or that you do not very much care whether he does or not. Loud, irritated tones and hasty commands arouse a spirit of combativeness and are rarely obeyed. In a quiet, even, perfectly controlled voice there is power to which the child readily yields.

"It is always best to put upon children of any age just as few commands as possible, and such as can be faithfully obeyed. It is better not to ask obedience than to make a requirement and fail to see that it is obeyed. Many commands at once should also be avoided, as children are easily confused by a multiplicity of demands. Again, demands should not be made upon the child beyond his strength, either physical, mental or moral. Remember, he is immature in mind and character as well as in physical

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powers, and apportion your requirements according to his ability to do.

"Parents sometimes foster a bent toward disobedience at the very outset of life through excessive demands upon the little one for kisses, caresses or other exhibitions of its cunning ways. The baby may feel in no mood to grant such favors and endeavors to avoid them by every artifice known to him. Usually he is allowed to follow his inclination, and then how is he to know that his parent's word at one time stands for more than it is worth at another?

"If a child has a tendency to disobey in any special direction, instead of watching to correct the evil when he shall have accomplished his purpose, endeavor to change his purpose by giving him something to think about or to do which will not lead him into temptation. Helping him to avoid temptation will aid him to gain in strength to be able to resist temptation in later years.

"When obedience is hard for a child, take note of occasions on which he obeys quickly and cheerfully, and by telling him of the pleasure his prompt obedience gives you, thus encourage him to do so again.

"With the child of strong will who has arrived at the age of understanding and has not fully learned to obey, the difficulties to be encountered require great patience, perseverance and tact on the part of the parent. How tact may be utilized in such cases is well illustrated by the story of an aunt whose management of a young niece visiting her was so wise and suggestive that the incident is worth repeating:—

"On the first day after the little girl's arrival, as she was playing out of doors in the early evening, her aunt tapped on the window-pane and said pleasantly, 'It is bedtime, now, Gracie; come in at once.' The little girl faced her and said, 'Do you think I've got to come in because you say so? Huh, I won't do it.' Her aunt tran-

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quilly resumed her work, taking no further notice of the child.

"Gracie evidently looked for a show of indignation when she came in between nine and ten, but no notice was taken of her, and she went to bed flushed with victory. But the next night, immediately after the six o'clock tea, her aunt took her up to bed at once, saying kindly that she would be glad to let her play for an hour first, but she couldn't trust her to come in when she called her. The little girl looked rather thoughtful, but as soon as her aunt disappeared, she dressed herself again, went down to the yard and was soon sporting as wildly as ever. No attention was paid to her when she came in, but the next evening after tea she was taken up to bed again, and the door was locked. 'If you lock me in,' she exclaimed, 'I'll tear the sheets and pillow cases all to strips.'

" 'O, just as you like as to that,' said her aunt, 'only of course you'll have the same things on your bed to-morrow night, as I can't afford to have more than one set spoiled.'

" 'Well, I can't bear to be left alone,' said Gracie, beginning to cry in earnest.

" 'I ought to have thought of that,' said her aunt. 'Of course, then, I'll stay with you.'

"And then through the long evening she talked to the child. She told her what a grand thing it was to have a strong will. It was like riding a spirited horse that is carrying you fast in the right direction; but that an uncontrolled will was of no more use than a runaway steed. Instead of giving her the good scolding which most mothers would say she richly deserved, instead of humiliating her by saying she was a spoiled, naughty child, and that she would probably end her career in a reformatory or a jail, this sensible woman told her niece stories of strong-willed girls who, in the face of terrible odds, had

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earned a living for poor and disease-striken parents, or achieved an education for themselves, or started some reform for others which they had victoriously carried through. 'That's the sort of a girl you will be, Gracie,' she exclaimed. 'A little girl like you must amount to something, bad or good, and I say it will be good,' said her aunt.

" 'I say it will be good, too,' exclaimed the sturdy little soul, sitting up in bed and casting her arms about her aunt's neck. 'I will try, auntie; you will see.' "

—*Mrs. E. C. Kellogg,* in Character Building.

DIRECT TEACHING

Talks on Obedience, Gratitude, Thanksgiving and Kindness

During this month give the first fifteen minutes, after the opening exercises in the morning, to a morning lesson on Obedience or Gratitude. A short talk may be given as a part of the morning or opening exercises, and the songs and Bible verses or devotional exercises may be chosen with reference to the talk. Draw out the pupils' ideas on the subject; tell the related story or give an appropriate gem, poem or proverb related to the subject. Ask pupils for others.

1. Obedience in the home, to parents.
2. Obedience in the school, to teachers.
3. Obedience to the laws of the land.
4. Obedience to the laws of health.

Nature of Obedience: (1) Prompt; (2) Cheerful; (3) Implicit; (4) Faithful.

OBEDIENCE

"Obedience is the key to every door"

If this is true we all want the key. What do we mean by obedience? By disobedience? Obedience means doing

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what we are requested or commanded by those who are in authority. It means acting promptly when ordered, without delay or asking questions. Is it necessary for any but children to obey? Do not grown people obey others in some things? Do not men obey their employers? Do they not have to obey the laws of the land? Do they not have to obey the laws of health in order to keep well? The child obeys the parent, the parent obeys those in authority over him. The child obeys the teacher. Does not the teacher obey the principal or the superintendent? Does not the superintendent obey the school board?

All those in business must obey commands or they could not do business. When we telephone the grocery-man to call and bring us groceries, or the milk or ice-man to bring their products, they obey; when we call the laundry-man to come, he comes; when we telephone the doctor to come at once in case of sickness, he comes.

Suppose any or all of these persons upon whom we depend to supply us with the necessities of life should refuse, for no reason whatever. How could we get on or live? But most men—all men of good character—have learned the lesson of obedience, and do not fail us when we need service.

The soldier obeys the officer; the sailor obeys the captain. It is not the child only then who has to obey. Obedience is expected of everyone, and especially men and women. It is manly to obey; it is childish to disobey. Only babies are excused, babies—and idiots. Others who do not obey laws are considered childish or foolish or dangerous persons and often become criminals; they are then forced to obey, in order that they may not bring harm to themselves and others.

Obedience is the first lesson that the little child must learn. It is the first lesson the young sailor or soldier

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learns. The sailor is of no use to the captain until he has learned this lesson.

The captain of the ship does not seem to have to obey any one, but he does. He obeys the orders of the owners of the ship; he must consider the wind and currents and the tides, and do as they direct at times; he must obey or be subject to the laws of nature. The stars and sun and moon must be obedient and come and go in an orderly way at regular times or seasons; the seasons, and the seed-time and harvest come regularly in obedience to the law of nature.

Where does the baby learn his first lessons in obedience? His second? If he learns to obey the laws of home and school, he will be pretty certain to obey the laws of the town or city, the state and the nation. It is the children who do not obey their parents in the home, or their teachers at school, that usually break the laws of the state and become criminals and must be cared for as are children.

Who has ever trained a dog to do tricks? How did you begin? Did you not have to teach the dog that he must obey you when you told him to do a certain thing? When he had learned that he must mind it was very easy for him to learn the tricks you wished him to, and he enjoyed doing them. The training of a child to obey is like the training of a dog. The lesson of obedience must come first and if it is not learned all his other lessons in life will be more difficult for him, and perhaps his whole life and that of others spoiled.

How many have watched soldiers drill? Did they all look alike? What was the difference? Did all march alike? Did all move at the same time, act or carry out the captain's orders at the same time? Which soldiers made the best records, those who obeyed orders quickly and carefully, or those who took their time and were in-

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different to orders? What must every soldier do who expects to make a fine record and himself become a leader? He must first learn to obey orders, quickly and carefully. He must be attentive and observing.

Who make the best soldiers, those who have had little or much drill or discipline? Why do soldiers need so much drill? They must be able to move and act at the same time or with other soldiers. One fighter would not be of much assistance. There must be many, and all must work or move or act together as a matter of habit, without thinking anything about it, or they would get confused and mixed up when the fighting came.

The first thing a soldier must learn, then, is obedience; instant obedience. The private soldier obeys the orders of the captain, and the captain obeys the orders of the colonel, and the colonel obeys the orders of the general, and the general obeys the orders of the President, and the President obeys the wishes of his people or the citizens of the United States.

The good soldier obeys without asking questions. That is another thing he learns to do. Suppose every soldier, of the thousands in our army, were to insist on knowing why he must do certain things before doing them. Think of the confusion it would make. Sometimes pupils are slow in obeying orders or requests because they cannot see why such orders are given them.

Have you ever seen a command obeyed sullenly, unwillingly or ill-naturedly? If it is necessary that a thing should be done, is it not better to do it cheerfully and pleasantly? Grown people as well as children have many disagreeable or difficult things to do, but they must be done and for this reason are usually done cheerfully. Do you think an employer would keep a workman long in his employ who sulked every time he was told to do a thing? Would it be pleasant to have such a workman about? The

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things one may have to do may not seem pleasant at the time, but in the end they will prove beneficial.

"Obedience is doing what is commanded, because it is commanded, and not because we think it is best to do it." Have you not known children who always stopped to ask the reason why they must do certain things before they would do them? Was that obedience? Real obedience is prompt. The command must be obeyed as soon as given, without questions being asked. Slow, reluctant obedience is often useless. Obedience should never be delayed with questions. Obey first; ask the reason afterwards. Those who obey tardily, who spend much more time than neccessary in making preparations, who stop to ask why they must do the thing they are commanded, or to offer objections or suggest some other way, do not more than half obey.

(Tell the story of the little girl and the water gate, or of Washington and the messenger, to illustrate this lesson.)

The Girl in the Brook
(Prompt Obedience.)

One day Mary and her mother crossed the little stream that came from the pond. The stones and sand were white and smooth.

"May I play in the water, Mother?" asked Mary. "Yes, if you turn your dress up so that it will not get wet," said her mother.

By and by there was a noise like thunder. It seemed to come from the pond.

"Quick, Mary, come here," cried her mother. Mary did not stop to ask why. She ran to the place where her mother stood. Then she looked back. The stream was pouring over the rocks. The great water gate by the dam was open. If she had waited she would have been carried

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down the stream into the river. There is not always time to ask why.—N. Y. Teachers Monographs.

Questioning Orders

One day Washington, sending a dispatch, directed the bearer to cross the river at a certain ferry, and go through a certain pass to a certain town. The soldier knowing that many traitors infested the pass, asked the commander to let him take another road, as it would be safer. "I shall be taken," he said, "if I go through the pass." "Young man, your duty is not to talk, but to obey," said Washington sternly. The young man then went as directed and near the pass was captured and sent to New York, then in the hands of the enemy. The next day the dispatches taken from him, disclosing a plan of attacking the city, were published with great parade, and the English immediately began preparations to defend it.

This was exactly what Washington wished them to do. It gave him time to plan and execute another movement in quite another direction, and by that time both the British and bearer found out that the dispatch was meant to be taken.

A teacher or a parent may not always have time or think it best to explain the reasons for certain orders or requests, but there are usually very good reasons for these, which will be made plain in time.

Let us measure our acts every day this month with the watchword "Obedience" before us. Let us say at the conclusion of each day's work, "Have I been obedient in every thought and act this day?" "Have I been obedient to my father's or mother's commands or known wishes?" "Have I been obedient to the laws of the school?" "Have I complied with the teacher's requests in every instance, while I was not being watched?" "Have I obeyed the rules of the town or city which forbid the throwing of

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paper or fruit skins upon the streets, or the buying and selling of cigarettes, the use of the air gun, the throwing of stones, the killing of song birds, etc.?" "Have I obeyed the laws of health in keeping my mind, thought and body clean?" "Have I breathed only pure air and taken exercise every day?" "Have I eaten my meals with my mind free from resentment, anger, fear and fretfulness?" "Have I obeyed the laws of home, school, employer, community, city, state or law of health, cheerfully, promptly, implicitly?" If for this one month we can make a good or perfect record in this habit, it will become so fixed that it will be comparatively easy for us to keep it. We may then credit our habit card with a habit that will do more, perhaps, than any other to give us good characters.

Pledge the pupils first to obedience at home, then to obedience at school, and these done they will obey the laws of their community, their state, their nation.

Have you witnessed an act of disobedience to-day on the part of any one? Was the one who disobeyed justified in his act? What was the result? Did it not make trouble? Trouble for whom? Did it not make trouble for more than the one or two directly concerned? Is not most of the trouble in this world caused by disobedience? What is the finest act of obedience you have ever witnessed? What is the finest act of obedience of which you have read? Look for such acts. Find stories that tell about them and bring to school. Read the poem Casabianca.

Illustrate obedience by introducing pictures of various kinds,—a soldier standing at his post, or troops in review or drilling or marching. This will show how, through discipline, they are able to move together, almost as one man. Draw out this fact. Let them see that perfect order, perfect work, can only come by obeying orders or rules laid down for the good of all. Show the pupils that it is largely *habit* that makes the good soldier. Impress the

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lesson that obedience to orders and submission to rules is what makes the soldierly character, developing those qualities that we admire.

When you obey your superior you instruct your inferior. We who have learned how to obey will know how to command. "Let a man keep the law—any law—and his way will be strewn with satisfaction."—*Emerson.*

"He who obeys with modesty, appears worthy of, some day or other, being allowed to command."—*Cicero.*

"He alone who masters himself is worthy to rule, and he only can rule."—*Goethe.*

All the good of which humanity is capable is comprised in obedience.

I will be lord over myself.

Stories Illustrating Obedience or Disobedience

Little Red Riding Hood.
Prompt Obedience, in Character Building.
Implicit Obedience, in *Character Building.*
Questioning Orders, in *Character Building.*
Obeying Orders, in *Character Building.*
The Water Gate, in *Character Building.*
The Strength of the Chain, in *Character Building.*
The Two Sons—*Matt. xxi,* 28–32.
Joan of Arc (*Obedience to the Highest Law*).
Cupid and Psyche. *Guerber* or *Firth's* Myths.
Cadmus and the Dragon's Teeth—Myth.
Ulysses and the Bag of Winds.—*Judd,* or *Johonnot* or *Holbrook's* Myths.

Poems

Obedience.—*Phœbe Cary.*
Casabianca.—*Felicia D. Hemans.*
The Disobedient Locomotive.—*Mary Whiting Adams.*
The Waves on the Sea Shore.—*Selected.*

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Implicit Obedience

The lesson of implicit obedience is impressed by the example of a school girl, as indicated by the following narrative:

In a large school the pupils were assembled and busily engaged in their work, when there was a sudden alarm of fire. As usual, a terrible panic ensued. In wild confusion and with shrieks and cries every one darted to the doors of the schoolroom, forming there a mass so dense as to render escape absolutely impossible to many. In the struggle to get out several of the children were seriously injured, and one young lady, a teacher, rushed to an open window and jumped out of it. Throughout this scene of confusion, one girl—one of the best conducted in the school—maintained her self-composure and remained seated on the bench where she had been when the alarm had commenced, without once moving. The color had indeed forsaken her face, her lips quivered, and some tears rolled slowly down her cheeks, but not one cry, not one word escaped; and there she sat, silent and motionless as a white marble statue, till all danger was declared to be over.

After order had been restored and her companions had been brought back to their places, except those who were too much hurt or too much frightened to resume their duties for that day, the question was asked her how it happened that she had been so composed as to sit still when everybody else was in such a fearful state of fright. Her reply was, "My father is a fireman, and he has told me if ever there was an alarm of fire in school, I must sit still. I thought of his words and did as he desired me, and this was what made me stay quiet."

Obeying Orders

An English farmer was one day at work in the fields when he saw a party of huntsmen riding about his farm.

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He had one field he was especially anxious they should not ride over, as the crop was in condition to be badly injured by the tramp of horses, so he dispatched a boy in his employ to this field, telling him to shut the gate and keep watch over it and on no account suffer it to be opened. The boy did as he was bid, but was scarcely at his post when the huntsmen came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received and his determination not to disobey them. Threats and bribes were offered alike in vain. One after another came forward as spokesman, but all with the same result. The boy remained immovable in his determination not to open the gate.

After a while one of noble presence advanced and said in commanding tones: "My boy, do you know me? I am the Duke of Wellington—one not accustomed to be disobeyed—and I command you to open the gate that I and my friends may pass through." The boy lifted his cap and stood uncovered before the man whom all England delighted to honor, and then answered firmly, "I am sure the Duke of Wellington would not want me to disobey orders. I must keep the gate shut. No one is to pass through but with my master's express permission."

Greatly pleased, the sturdy warrior lifted his own hat and said, "I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers I could conquer not only the French, but the world." And handing the boy a glittering sovereign, the old duke put spurs to his horse and galloped away.

OBEDIENCE AT HOME

Where do we learn our first lessons in obedience? Who teaches us? When should we have this lesson learned? Obedience is a habit that should be fixed by the time a child is old enough to come to school. He should not

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have to be taught this at school. He should learn it before he learns his letters, or before he learns to speak plainly.

It is not our parents and teachers only that consider obedience necessary. The laws of the land say that we *must* be obedient; that obedience is necessary to good citizenship, and that a young person disobedient in the home or school or community is a poor, weak or bad citizen and must be compelled to obey. It even says how many years one must obey the commands of the parents or guardians. One must reach a certain age before he may do as he wishes, regardless of their wishes. Do you know what this age limit is? Find out.

In olden times it was considered a crime to disobey parents, and children were severely punished for it, sometimes even being put to death. But the people are wiser and kinder than they used to be, and to-day where children will not obey teachers or parents the law treats them as if they were weak, foolish or ignorant, rather than criminals.

If parents complain of the disobedience of their children to the officers of the law, the Judge of the Juvenile Court (that is, the court that looks after disobedient, weak or ignorant boys and girls) takes them in hand. Sometimes he sends them to Parental Schools, or Industrial Schools or Detention Homes, where they are cared for and watched as carefully as if they were babies. There they are taught the lessons of obedience they should have learned as small children in their own homes. They are forced to obey when unwilling to do so.

Sometimes, if they promise the Judge to obey their parents they are allowed to remain in their homes, and an officer watches them to see that they do so. He goes occasionally to see their parents and ask if they are improving every day, and the parents and teachers send

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reports to the Judge of the Juvenile Court at certain times every month, until they have grown strong and learned how to obey.

Which do you think the better way—to make yourself obey or force some one else,—your parents or an officer, to do it for you? You can never grow strong in this or any other way except by your own efforts. Your parents cannot eat for you or sleep for you; you must do that for yourself, else you could not live and grow. Your parents cannot think for you and learn your lessons for you; you must do these things for yourself. They cannot make you obey or do the things you should all the time, against your will. Each one should do this for himself if he wishes to be strong. He must do it if he wishes to form good habits and build a fine character. No good business man would employ a boy or girl whom he knew to be disobedient at home or school. He would know that if a pupil could not be depended upon to carry out his parents' or teachers' orders that he could not depend upon him to carry out his orders; that if he did only what he could not avoid doing at home or school, he would do the same thing with his employer. He could not feel sure of faithful, honest, reliable service, and that is what he wants every time. He wants his orders carried out promptly, faithfully and to the letter. Perhaps more boys lose their positions because of disobedience to known rules and a lack of promptness and faithfulness in carrying out orders than for any other reason.

What are the commands or orders to be obeyed in every home, where the children are well taught and obedient? Begin with the first one in the morning. Sometimes this command is given with a call, sometimes by a bell. Is not the rising bell on order or command to get up? If we do not do this at once, are we not disobedient? How many obey this call promptly and cheerfully? How

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many whine about it, or obey sullenly? There is an order in well-regulated homes that the clothing should be hung up and the room left in order before school time. How many do this promptly and cheerfully and faithfully—that is, without being watched and reminded of it and made to do it? How many do this without being asked every day?

In most homes where there are several children, the older ones are expected to assist in dressing the little ones and in getting them ready for breakfast or school. How many do this cheerfully and promptly without being reminded?

In homes where no outside help is kept the young people of the family are asked or expected to perform certain duties—to wash dishes, or carry in water or fuel, or go to the grocery, or do some work about the house to make the work of the day easier for the mother. How many obey orders or requests of this kind promptly, faithfully and cheerfully? How many whine, or growl, or complain about it? How many neglect or refuse altogether to do these duties?

In all well-ordered homes the young people have orders to come directly home from school and not loiter on the streets or go home with schoolmates to play. How many obey this order? In every home where the children are cared for in the right way, the young people have orders not to stay out of doors on the streets after dark. There are very good reasons for this order, and many of them. In some towns it is regarded as so important that this order be kept, that a curfew bell is rung every evening, at eight o'clock, to remind young people that it is time to leave the streets and go home. There ought to be a curfew bell in every city and town. How many obey their parents' orders faithfully and cheerfully in this matter?

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Suppose that you wished to secure a position to work with a certain man who had a very good position to offer, and that he were to visit your father or mother and inquire into your habits. If he were to ask if you were habitually obedient—that is, had the habit of obedience—what could they say? Are you obedient or disobedient? Are you only half obedient—that is, obedient when you cannot avoid obeying? Then you are weak in obedience and should begin now to form and fix this habit that *should have* been fixed by the time you reached the age of six years. That is a child's lesson, the one that should be learned before the child comes to school. If you have not mastered it, begin this very day, else you can never hope to be a strong character. If you are not sure as to your strength or weakness in this matter, set a watch upon your actions this day when you go home. Put a black mark down on your bedroom calendar or on your note book or on the pad upon your table, every time you fail to obey your parents at once. Count up the marks at the close of the day. At the end of each week this month, mark on your pad the words "weak" or "strong," to show how you stand with this habit. Be honest with your record. It does not make so much difference where you stand now as the direction in which you are moving, and whether you are determined to improve. The important thing is to make an effort to grow strong here, if you are weak. One month's hard work may make you strong. Will you not try it?

Who is the most obedient boy at home, that you know? The most obedient girl? Have they good characters—strong characters or weak ones? Washington, Lincoln and Napoleon are examples of the wisdom of obedience. If Washington had followed his own choice of a profession instead of obeying his mother, he would probably not have been our first president. Tell the story of Washing-

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ton's wish to be a sailor. Napoleon said that his rise in life was due to the training of his will and self-control which his mother gave him. He was a hard boy to manage, but he learned the virtue of obeying from her. He taught his soldiers implicit obedience, for he had first learned the lesson himself.

Prompt Obedience

On one of the railroads in Prussia a switchman was just taking his place, in order to turn a coming train then in sight onto a different track, to prevent a collision with a train approaching in a contrary direction. Just at this moment, on turning his head, he discerned his little son playing on the track of the advancing engine. What could he do? Thought was quick at such a moment of peril. He might spring to his child and rescue him, but he could not do this and turn the points in time, and for want of that hundreds of lives might be lost. In sore trouble because of the situation, he exclaimed with a loud voice to his son, "Lie down!" He went to his post and saw the train safely turned on its proper track. His boy, accustomed to obedience, did as his father commanded, and the fearful heavy train thundered over him. Little did the passengers dream, as they found themselves quietly resting on that siding, what terrible anguish their approach had that day caused to one noble heart. The father rushed to where his boy lay, fearful lest he should find only a mangled corpse; but to his great joy and thankful gratitude he found the boy alive and unharmed. Prompt obedience had saved him. Had he paused to argue, to reason whether it were best, death and fearful mutilation of the body would have resulted.

The experience of the boy teaches how desirable it is that parental authority be absolute, and shows how the value of prompt obedience may be equal to that of life.

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"My son, forget not my law; but let thine heart keep my commandments; for length of days, and long life, and peace shall they add to thee."

A wise son heareth his father's instructions.—*Prov.* 13:1.

Children, obey your parents.—*Ephes.* 6:1.

Obedience to parents is not only our duty but our interest.

Loose law at home means lynch law abroad.

Obedience is the first duty of a child.

OBEDIENCE AT SCHOOL

The United States is a free country. That is, we have no monarch or king or emperor to rule over us. Every citizen in this country is expected to rule, that is to govern himself—control himself. If he does this well he is sometimes called upon to help govern others—to act as councilman, mayor, governor, etc.

Our public schools are kept up for the purpose of teaching young citizens how to control or govern themselves, for they do not always learn at home. Johnny must be taught to make Johnny mind or obey the laws he knows about. Jenny must control or rule Jenny. We may forget our lessons in arithmetic or history or geography, and very few will know or care anything about it after we leave school; but if we fail to form habits of obedience and of self-control, and break the Golden Rule and other known rules and laws, many people know and care about it—many are concerned about it—even the government. President Roosevelt says that the public schools are the factories of American citizenship.

A school is like a little city. The children are the citizens. The teacher is employed to teach them how to become good citizens. When a citizen makes a disturbance or annoys his neighbors in the school city, he must be stopped or arrested, for that is the law both of the city

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and the school. If a citizen will not respect the rights of others he must be made to do so, else he becomes a public nuisance. He says by his actions that he wants or needs to be controlled or policed or guarded. The citizen should not feel that there is any spite work about this matter of punishment for broken rules or laws. It only means that John Jones must control or police himself or some one else will have to do it for him—a nurse or parent or teacher or officer of the law.

The teacher does not want any poor goods sent out from his or her school or citizen factory, and insists on obedience in order that the pupil shall be made into a good citizen. Poor material is as undesirable in citizens as in the goods we buy, and more expensive and worthless.

One day some school boys caught on to a passing train and one fell under the car wheels and lost both legs. The teacher of the school these boys attended made a rule or law after this forbidding the practice of hanging on passing trains. Why do you think this rule was made? In the course of a month or two the teacher saw one of her school boys break this law or rule, and gave him a sound thrashing. Did not this boy ask for this thrashing himself by his actions, as plainly as though he had asked for it in so many words? When he lacked the sense to realize his danger, and a known rule or law made for his own protection would not arrest him or prevent his indulging in such a dangerous practice, the teacher hoped the remembrance of the punishment might. The teacher did not bring punishment to him; he brought it to himself. Was any one else to blame?

There are certain lessons at school that cannot be learned at home, but if pupils have learned the lesson of obedience at home, it is very easy to learn the necessary lessons under this head. Some school orders are given by the Board of Education, some by the superintendent,

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some by the principal and some by the teacher. The teacher usually makes the rules or orders known to the pupils. When these laws are disobeyed it concerns all these persons as well as the pupil and the teacher, and the matter is often taken to them and considered by them as a matter of importance.

Sometimes these orders are indicated in other ways than by words. The teacher or janitor sometimes gives an order with a bell. It orders to rise, sit, move, or to come into the building at morning or noon or night. Is one not disobedient if he disregards it or comes tardily or unwillingly? If one who is not prepared is called upon to recite and he fails to rise promptly and ask to be excused, is he not disobedient? If he is called upon to perform some slight service, such as erasing the board, and obeys sullenly or slowly or in a disagreeable manner, is it real obedience? If he pretends to obey and disregards orders or slights his work when out of the teacher's sight, is he obedient? Faithful obedience is obedience at all times, and in little matters as well as great; it means obedience to written orders, or printed orders, or signals or bells.

Children are not old enough to understand the reasons for all the orders or commands of the parents or teachers, and so the reasons are not always given or explained. Sometimes there is not time to explain them. Sometimes where they are explained and understood, children cannot be depended upon to obey orders, and must be made to do what is best; sometimes they find it hard to remember. For these reasons children should do at once what they are told to do. Obedience is necessary to good government in the family, the school, the community and the state. For this reason it must be required, even if force is necessary to bring it about. If young people will not obey of their own accord, it is the parent's or teacher's duty to compel them to obey.

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Some school children have a very strange and mistaken idea in regard to the teacher and her work. They look upon her as a kind of policeman who stays in the school room to watch them and punish them if they break the laws of the school.

Now this is not at all what a teacher is for. She is in the school room to teach. Do you know what the duties of a policeman are? Who employs the policeman of a town or city? Whom is he told to arrest? If men, women or children on the streets or in their homes break the law or prove nuisances or endanger the safety of others, the policeman stops or arrests them and sends them to the police court. There guards watch them until the judge can hear their story and determine whether they are to be set free or put in jail and tried. If they are found guilty they are punished. If guilty, do you think they have any right to feel angry with the policeman or guards or judge or jury or jailors? The officers only do what they are employed to do by the city or town. It is their work and they must do it. They bear no hard feeling toward these law-breakers; but they must carry out the orders that such persons must be put where they can do no further mischief or harm others, and kept there until they have learned to control or police themselves. Is not that right? Well, when children in the school room break a law, who is there to look after them? When such children are at home their mothers or nurses watch them to see that they do no wrong. But fancy these mothers or nurses having to come to school and sit around the walls on benches watching the children as if they were babies, after they are of school age. Think of the expense it would be for parents to pay for nurses at school.

When a child is six years old he is supposed to be strong enough and intelligent enough to control himself or police himself. It is only when he cannot or will not

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do this for himself that the teacher must take the mother's or nurse's or policeman's place and control him, or arrest him for disturbing others or harming himself.

There is no policeman at school because every child is expected to be his own policeman and arrest himself when he finds himself about to break a law or get into trouble; there is no guard, because every pupil is expected to watch himself; there is no judge, because every pupil is expected to judge himself whether he is doing the right thing.

But if the pupil *will not* police himself and guard himself and judge himself, then who is there to do it but the teacher? But you may be very sure she does not like to do it or want to do it. It is very hard and very unpleasant to have to act as policeman and guard and judge and jailor for others, especially when one is very busy teaching or trying to help others with their lessons. The teacher is very apt to wish that all weak children might have been kept at home with their nurses or mothers until they had been taught to control themselves, or govern themselves, which means making themselves mind. She *never* makes them mind unless they will not do it for themselves. Watch and see.

Try making yourself mind to-morrow, if you have never done so before, and see if the teacher once offers to do it for you. Try it for a week or month and see if you are not one of the strongest pupils in self-control in school at the end of the month, in place of the weakest. You will find that the teacher will then treat you as if you were men and women and not babies.

The school board makes a rule or order or law that the property of the school must be cared for, and if a pupil wilfully destroys it he is to be punished. Why? Because the father of this careless pupil will have to pay for the loss, and the father may be a poor man who cannot afford

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to pay out money in this way. The result may be a direct loss to the boy himself, the money being needed to buy him food or clothes.

There is a school law that says pupils must come to school regularly. If this law is broken the truant officer or teacher takes the case in hand and compels the pupil to come. Why? Because he is too young or too ignorant to realize the value of each day at school. Every school-day is worth at least ten dollars to the pupil.

Suppose that all the rules or laws that we usually obey in school were suspended altogether for one month; that the scholars were allowed to do exactly as they pleased. What would happen the first day? Would all study their lessons? Would all recite? Would all be quiet and orderly? Would all be careful in caring for their books, and furniture in the school room? Would all pass in and out of the building without disturbing others? Would all be careful on the school play-grounds not to hurt the little ones, or annoy their mates?

What would happen the second day? The third? What kind of a school would we have at the end of the week? Would we care to remain in such a school? Why not? Could we get our lessons for the noise and confusion? Would not most of the pupils come to the teacher and ask to have the old rules back again in order that they might be allowed to study without being disturbed? For what rules do you think they would ask? Tell me some of the rules that the pupils would need to ask for in order that school might once more become the quiet, pleasant place it should? Would they not need to suggest the very rules that we now have? Can you think of one rule we now obey for which there is no good reason? Every one of them is made for your own protection and comfort, and not to make school hard and disagreeable for you.

Our government is so anxious to have good citizens

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that it spends millions of dollars every year to make them. It sets aside great tracts of land and sells these or rents them and takes the money to pay for schools that will assist in making good citizens. Our fathers and mothers are anxious to have only good citizens live near them and with them, so they pay a certain amount each year to have their boys and girls taught to be good citizens. This money is called a school tax. People who have no children to be taught pay just the same as those who have, because they are anxious that the boys and girls who grow up about them shall be good citizens. If they are not, these people are sure to suffer. They can never feel sure that their property or their lives are safe, because their neighbors' children may become thieves, or if they do not learn to control their tempers, become insane or murderers, or if they are not taught to work may become paupers or tramps; and all this means a great extra expense that they will have to take upon themselves.

Is is not, then, of more importance to the community that a man should be honest, industrious, courteous, self-controlled and law-abiding than that he attain high marks in arithmetic, grammar, geography? Who knows or cares anything about a man's average or standing in his classes after he leaves school? But every one with whom he comes in contact observes and is affected by his habits, his good and bad qualities or manners and morals.

The Strength of the Chain is in its Weakest Link

A dog was barking furiously at a stranger and making frightful tugs upon the chain, which enabled the visitor to elude him.

"No danger, honey," said the old negro at work in the enclosure. "Dat chain's a very strong bit of iron." The visitor trusted him; the chain yielded; there was a frightful experience for a few minutes. When, at length, order

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was restored, an investigation showed that there was one weak link.

"No matter how strong might have been the rest of the chain, its real power lay in that one link," said the visitor, who had been so startled. "And we all know that a chain can be no stronger than its weakest link."

Let our readers take this thought and apply it to the chains they may be forming. Here is one boy who is determined to be an obedient scholar in future. "I will," says he, "obey every rule the teacher requires, except one. I will obey in all other matters." Look at the weak link in your chain of obedience and remember its power decides the strength of the chain.

"I have fully resolved," says another, "to obey my father, except in that one prohibition about the ice." Another weak link.—*Bass.* Quotations and Select Stories.

Obedience is the key to freedom.

Obedience sums up our entire duty.

True obedience neither waits nor questions.

Be ye doers and not hearers only.

Obedience is seen more in little things than in great.

Obedience is the mother of happiness.

As an ornament of fine gold, so is a wise reprover upon an obedient ear.

Obedience

If you are told to do a thing,
  And mean to do it really,
Never let it be by halves;
  Do it fully, freely.

Do not make a poor excuse,
  Waiting, weak, unsteady;
All obedience worth the name
  Must be prompt and ready.

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If you're told to learn a task,
And you should begin it,
Do not tell your teacher, "Yes,
I'm coming in a minute."

Waste not moments nor your words
In telling what you could do
Some other time; the present is
For doing what you should do.

Don't do right unwillingly
And stop to plan and measure;
'Tis working with the heart and soul
That makes our duty pleasure.

—*Phœbe Cary.*

"Be obedient! Those who break the rule
Not only hurt themselves, but the whole
school.
A little wrong great evil will inspire,
Just a little spark kindles a fire."

The Disobedient Locomotive

"I am the swiftest of my kind,"
The locomotive said.
"I can go eighty miles an hour
When once I steam ahead.
My wheels are strong, my boilers full,
There is no reason why
I should not break all records, if
I only choose to try.

"But these dull tracks they lay for me
So narrow and so straight,
These switches that they have to throw
While I must stop and wait,
This engineer who keeps his hand
Upon my fretting power,—

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If I were rid of them, how free
Would be each glorious hour!"

And so, one day, when steam was up,
When both the engineer
And fireman had swung down from it
And all the tracks were clear,
The locomotive seized its chance
And pushed with all its might
Out of the station, and away,
In swift and headlong flight.

"Hurrah! hurrah! I'm off at last,
I spurn this narrow way!
No hand is on my throttle valve,
No more need I obey!"
With one great bound it left the rails,
And passed the junction switch;
Then—with one awful, aimless leap—
Lay wrecked within the ditch!

And now that engine runs the rails,
A crippled thing and slow;
No records will it ever break,
No glory will it know.
Perhaps some lads who yearn to try
A free and wild career
Had best decide to keep the track,
And mind the engineer!

—*Mary Whiting Adams.*

OBEDIENCE TO THE LAWS OF THE LAND

"Who *keepeth the law* is a wise son."

We hear a great deal about law, law-makers, and law-breakers, and lawyers. What do we mean by law? By law-makers? Law-breakers? One of the first things some of us learn the meaning of when we are children is law;

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but it is called by another name in the home or school. A law there is a rule. There is a law that tells the little child in the home that he must not put his fingers in the fire or on the stove; that he must not touch the lamp on the table. These are the laws the child's mother has made for him. Why? But does the baby know they are for his own good? Does he not sometimes disobey, because he wishes to have his own way, and the thing seems attractive? An ordinance of the city, or law, is nothing but a rule or order of conduct that those in authority have given us for our own good. Boys and girls sometimes object to obeying their parents and teachers and wish that they might be grown up so that they might do as they please, and not have to obey anyone. But they will find the same necessity for obeying when they are grown. They must obey their employers, or superiors, or friends, or relatives, or the orders of those with whom they are associated in business. They must obey the orders or laws of the town or city or state or nation. What are some of these?

A man must obey the rules or ordinances of the town that says he may not ride on the sidewalk with his bicycle, or run his automobile at too swift a pace through the town, or allow ice to remain on his sidewalks, or throw rubbish into the gutter, or keep vicious dogs on his premises, or carry fire-arms, or get drunk and create a disturbance, or fight or make a noise that disturbs his neighbors. There are many other more important rules than these, too. The laws of the land say that he must not steal, or destroy his neighbor's property, to lie about his neighbor or harm him in any way. If he disobeys he is punished. Now why were these laws made? Were they not for the protection of all the people themselves? Who made these laws? Who elect the men who made these laws?

Every one—old, young, little and big— is bound to obey the laws of the home, school, community, city, state

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or country in which he lives. Boys and girls have no more right to disobey such laws than men and women have. They must be made to observe and respect the rights of others. Where the sign "Keep off the grass," or "No trespassing," is placed, it is meant to be observed by children as well as grown people.

Can you think of some laws that are made more especially for children than grown people? How about the toy pistol? The sling-shot? How about killing song birds? Is not the boy or girl who breaks the law in one of these matters as poor a citizen as a man who breaks a law that was made for men? Sometimes the laws or rules we are asked to keep may seem unreasonable; but if we only knew the reasons we would find out that they were made for our own good as well as for the good of others. Why is the sign put up in the park telling us not to trample the grass? Why are we asked not to pick park flowers? Suppose that every one who entered a park in one day were to pick a flower or a handful of flowers; by night the park would be stripped and the people who came the next day and the next would have no flowers to look at. So the rule about flowers was made not to deprive us of any right or pleasure that was our due, but to give us our rights. Is it not better to give many people pleasure than a few?

Why was a law made in regard to the sling-shot? The toy pistol? Why was a law passed with regard to the killing of the song birds? Why was a law passed forbidding boys to smoke cigarettes or dealers to sell cigarettes to boys? Why was a law passed forbidding cruelty to animals? Were these laws passed in order to make it disagreeable for boys, do you think, or to protect them? How does it hurt a boy to kill a bird or treat cruelly a helpless animal? Do you not think the law makers were thinking of the boys becoming cruel men as well as the loss of the song birds and other creatures?

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Sometimes children break laws without knowing that they are doing so. Should we not try to learn about the laws that are made for us, in order that we may observe them?

Officers of the Law

Some children have very strange ideas about policemen or officers of the law. They look upon them as enemies. Now what is a policeman or officer? What are his duties? Who employs him? Is he a friend and protector or an enemy? When he arrests a drunken man, why does he do so; because he hates him and wishes to hurt him in some way, or because he wishes to protect the man himself from injury or from injuring those around him? What does it mean to arrest a man? What does it mean to arrest the hand as one starts to raise it to the head? To arrest the footsteps?

When a policeman stops the teams at the corner and makes the drivers hold their horses until the crowd on the walk or some old man or woman or frightened child can cross the street safely, is it because he hates the drivers of the teams? When he arrests the pick-pocket and marches him off to the jail or calls the patrol wagon, is it because he dislikes the pick-pocket and is angry with him, or is it because he wishes to protect the persons whom the pick-pocket wishes to injure? Our fathers have hired this officer to do these very things, and if the man who breaks the law is punished he should not feel angry at the policeman.

The law expects every man to be his own policeman, and it is only when he is not honest or strong or intelligent enough to police himself that officers have to be hired to do it for him.

But arresting persons is a very small part of the work of the policeman. What else does he do? Who often

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reports fires that are discovered in cities after dark? Who watches the stores and homes at night to see that they are not entered by persons who have no right there? Who reminds careless, forgetful people about the garbage they should remove or the ice they allow to remain on their sidewalks? Who stops the bicycles or automobiles that are endangering our lives by tearing through the streets? Who keeps the teamsters from blocking the streets and preventing us getting across? Who calls the patrol and removes the drunken man that annoys or frightens us? Who looks after the little children that are lost in the city, or the stranger that does not know how to find his way about? Who calls the ambulance and the physician and looks after the man or woman who is injured or who falls in a faint or is taken suddenly ill upon the streets? How could we get on without policemen to care for our comfort and safety? Are they not then our friends? Should we fear or dislike them because they are officers of the law? They are sure to be our friends as long as we obey the law and are good citizens. It is only when we disobey that they will interfere with our actions, and then they must take the place of a nurse or parent or teacher or guard.

What is a citizen? What must he do to be a good citizen? A poor citizen? I am going to read you what President Roosevelt says about the rules of good citizenship, for you see good citizens have rules to live up to and obey just as does the pupil in the school city:

"The rules of good citizenship are tolerably simple. The trouble is not in finding them out; the trouble is in living up to them after they have been found out. I think we, all of us, know fairly well what qualities they are which in their sum make up the type of character we like to see in man or wife, son or daughter; but I am afraid we do not always see them as well developed as we would like to.

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"I wish to see in the average American citizen the development of the two sets of qualities which we can roughly indicate as sweetness and strength—the qualities on the one hand which make the man able to hold his own and those which, on the other hand, make him jealous for the rights of others just as much as for his own rights. We must have both sets of qualities.

"In the first place, the man must have the power to hold his own. You probably know that I do not care very much for the coward or the *moral weakling*. I want each of you boys, and the girls as much, and each of you young men and young women, to have the qualities without which people may be amiable and pleasant while things go well, but without which they cannot succeed in times of stern trial. I wish to see in the man manliness, in the woman womanliness. I wish to see courage, perseverance, the willingness to face work, to face, you men, if it is necessary, danger; the determination not to shrink back when temporarily beaten in life, as each one will be now and then, but to come up again and wrest triumph from defeat. I want to see you men strong men and brave men, and in addition I wish to see each man of you feel that his strength and courage but make him the worse unless to that strength and courage are joined the qualities of tenderness toward those he loves, who are dependent upon him, and of right dealing with all his neighbors." —*From Address given at the dedication of a school in Washington.*

What does Mr. Roosevelt mean when he refers to a *moral weakling?* Did you notice that he said nothing at all about cleverness or smartness or mental accomplishments or the advantage of a fine education? He spoke only of *qualities* and habits that the young citizen should acquire.

The person who is rude, selfish, lawless, lazy, untruth-

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ful, dishonest, disobedient to orders, is not a desirable citizen or business man, and is avoided by every one who can find other and more desirable citizens for friends. Let us pay most attention then to the things that count in school—good citizenship, good habits and qualities.

Tell the pupils of the first Great Citizen of the United States—Benjamin Franklin. How he was loved and honored. How much he was able to do for his city and country.

Read or tell to the pupils Franklin's method of acquiring good and valuable habits. What do they think of the plan? Can they improve upon it? Might not this determination of his to form only good habits have had much to do with his success in life? Interest the pupils in learning as much as possible of this great man.

Why not try Franklin's plan? Speak of the later eminent citizens who have done much for their fellowmen, of Miss Sophia Wright, who has been honored as the first citizen of New Orleans; of Miss Jane Addams, who is considered the first or most eminent citizen of Chicago or Illinois. Read or tell to the pupils the story of Miss Wright and her work, given in the latter part of this book.

Franklin's Plan of Habit Cultivation

"Benjamin Franklin saw early in life that he might make himself what he wished to be, by a careful cultivation of desirable habits and by a persistent breaking of those that did him harm. He gave his best thought to the subject and framed a remarkable plan to self-cultivation and self-control, which he carried out with great success. It is described very fully in his autobiography, and must have prompted many young people since to attempt the same training of habit in themselves. He began, he tells us, by endeavoring 'to live without committing any fault,' but soon found that he had undertaken more than

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he could do. 'While my care was employed in guarding against one fault,' he writes, 'I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, * * * that the contrary habit must be broken and good ones acquired and established before we can have any dependence on a steady, uniform rectitude of conduct.' For this purpose he contrived his notable method, first making a careful list of the moral virtues, thirteen in number, which seemed to call for especial cultivation. 'My intention,' said Franklin, 'being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone through the thirteen; and, as the previous acquisition of some might facilitate the acquisition of certain others, I arranged them with that view. * * * Temperance first, as it tends to procure that coolness and clearness of head which is so necessary where constant vigilance was to be kept up and guard maintained against the unremitting attraction of ancient habits and the force of perpetual temptations. This being acquired and established, Silence would be more easy; and my desire being to gain knowledge at the same time that I improved in virtue, and considering that in conversation it was obtained rather by the use of the ears than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning and joking, which only made me acceptable to trifling company, I gave Silence the second place. This and the next, Order, I expected would allow me more time for attending to my project and my studies. Resolution, once become habitual, would keep me firm in my endeavors to attain all the subsequent virtues; Frugality and Industry, freeing me from my remaining

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debt, and producing affluence and independence, would make more easy the practice of Sincerity and Justice, etc., etc. Conceiving then that daily examination would be necessary, I contrived the following method for conducting that examination: I made a little book in which I allotted a page for each of the virtues. I ruled each page with red ink so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of my virtues, on which line, and in its proper column, I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day. * * * I determined to give a week's strict attention to each of the virtues successively. * * * Proceeding thus to the last, I could go through a course complete in thirteen weeks, and four courses in a year. And like him who, having a garden to weed, does not attempt to eradicate all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, * * * so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots. * * * I entered upon the execution of this plan of self-examination and continued it with occasional intermissions for some time. I was surprised to find myself so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminish. * * * After a while I went through one course only in a year, and afterwards only one in several years, till at length I omitted them entirely, being employed in voyages and business abroad, with a multiplicity of affairs that interfered; but I always carried my little book with me. * * * It may be well my posterity should be informed that to this little artifice, with the blessing of

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God, their ancestor owed the constant felicity of his life, down to his seventy-ninth year, in which this is 'written.' "

Life of Benjamin Franklin

Study the life of Benjamin Franklin,—a statesman, not a warrior. Played great part in the history of the country in an advisory capacity. His two services—one to the world, second to the United States.

Boyhood and Apprenticeship

His home life. Father's trade and dislike for it. Desire to go to sea, also learn. Apprentice to his brother. His indefatigable industry. Reading at night. His learning how to write good English. Stories from boyhood as told in autobiography. "Franklin and the Wharf." "Man with an axe to grind." "Story of the Whistle." Contributes secretly to the newspaper of his brother. Pleasure at the praise of his brother. Harsh treatment at his brother's hands. Management of his brother's paper when he is thrown into prison. Release of his brother, and again his usual harsh treatment. Resolves to leave him.

Franklin in Philadelphia

Arrives in New York—in Philadelphia. Hardships endured in the journey. Ludicrous appearance in Philadelphia, with clothes in pocket and rolls under his arm. Seen by his future wife. Finds work in printer's office. Profitable spending of spare time in reading and pleasant associations. Goes to London at request of governor. Unsuccessful there and returns to Philadelphia. Sets up for himself. His modesty the remark of the town.

Franklin the Many-Sided

1. Publication "Poor Richard's Almanac." Causes of its popularity. Clever sayings.
2. Founding first public library in Philadelphia.
3. Fire-place invention.

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4. Discovery of sameness of electricity and lightning. Ingenious simplicity of the discovery. Its effect. Building of rods. Fame of Franklin. Dr. Franklin.

5. Service in the Revolution.

Short talk on desirability of French aid. Why Franklin was sent. Knowledge of French, his wit and simplicity in the gay French Court. Success of his mission. Other services to the United States. Declaration of Independence. University of Pennsylvania. The closing years of a long and fruitful career. Lessons of industry and cheerfulness from his life.—N. Y. Teachers' Monographs.

A sketch of the life of Franklin may be found in the January Intermediate Plan Books; a very excellent article may also be found in the American Magazine (formerly Leslie's Magazine), published in 1905 or 1906.

Citizenship not Scholarship

Do not place upon the board the names of the pupils who rank the highest only in scholarship. Very often they are entitled to little credit, for their high marks are not the result of effort but of mental endowment. Make a special list instead of *Best Citizens*, which means much more than scholarship, or a list of those pupils who have shown the most marked improvement or made the greatest effort during the month.

OBEDIENCE TO LAWS OF HEALTH

Did you ever hear of laws of health? We cannot have health unless we obey the laws of health. Obedience is certainly the key to the door of the house of health. One of the laws of the body is the demand for food. We must have obedience to this law if we would keep good health; and it must be prompt obedience. We should eat promptly and regularly—at the same time every day if possible, and not spoil or lose our good health by eating at all hours and

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piecing between meals. We must obey the law of temperance, and not over-eat. Intemperance in eating is almost as bad for us as intemperance in drinking.

The laws of health demand that we should be cheerful and free from worry and irritation while eating. We must eat cheerfully, as well as regularly—that is, we must be in a cheerful, pleasant frame of mind when we eat. If we break this law we are sure to suffer for it. The food we eat does not digest so well, if we eat when we are angry or worried or disturbed or sad. One should never speak of disagreeable things at the table or allow oneself to argue or dispute about any matter while eating. One should never tell another a piece of bad news or speak of sickness or disease or sorrow or death or tragedy at the table. All these things keep one from being cheerful and interfere with the digestion, which affects the health. If you have been accustomed to bringing any disagreements to the table or speaking of unpleasant incidents or of newspaper horrors while eating, try to break yourself of the habit and make of each meal-time the pleasantest hour of the day. You may not realize just now how often you break this law of health, unless you watch yourself for a week or more and keep count of the unpleasant things that you say before you realize what you are doing.

I know a certain school girl who had the bad habit of bringing all her troubles to the table with her and spoiling the meal-hours for the other members of the family as well as herself. She would dispute or argue with her brothers and sisters at this time or complain of their behavior at school or of something that they had done to annoy her. If she had been kept after school to finish neglected work, she complained of the teacher's injustice and meanness. If she had heard a disagreeable thing said about a playmate or neighbor she was sure to repeat that. If she had read an account of some horrible accident or

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tragedy, she spoke of that. If she was feeling unwell, and she often did, she was sure to tell about it at this time.

Her mother had tried to break her of the habit, but it seemed to do no good. One day Jessie asked for two dollars to spend for a certain purpose, and instead of giving it to her, her mother placed the amount in dimes and five-cent pieces in a vase on the center of the dining table.

"This will be yours at the end of the month, Jessie," she said, "if you will control your tongue long enough to eat and permit the others to eat in a cheerful, pleasant way, without one disagreeable remark. Try to tell pleasant things that will give us pleasure, and funny stories that will make us laugh, instead of causing us worry. But I shall take out a coin from the vase every time you quarrel or dispute or argue with anyone at the table, or complain about anyone or criticise any one or speak of disease or disaster or any disagreeable or distressing subject." "Oh, I can stop it if I really want to," said Jessie. "It will be easy. The money is mine already." But at the first meal that followed she forgot twice, and two coins came out of the vase, and during the first week one or two coins came out almost every meal. The first time this occurred, Jessie laughed lightly, and said, "Well, that's only twice I forgot. You won't catch me again." But with each succeeding failure she grew more concerned and distressed at her forgetfulness. At the end of six days a dollar was gone from the contents of the vase. During the meal that followed she forgot again, and as another coin was removed by her mother, she burst into tears and left the table. In the days that followed she made the greatest struggle of her life, but at the end of the month less than a half-dollar remained. But she had gained more than the worth of many dollars in self-control and soon improved in health.

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HUMANE EDUCATION

The Humane Education Society's Creed

Every living creature, brute as well as human, has a right to food, drink and shelter, to work, rest and play, to comfort and happiness, to freedom from fear and unnecessary pain, and to have you do all you can to help him get these things.

By Humane Education we mean an education that is the result of teaching that all creatures have rights that must be respected by intelligent beings.

Unless this sense of justice is developed and cultivated in children, they are likely to become tyrannical, abusive and cruel to both the lower animals and to fellow creatures.

The seeing of a cruel act suggests and begets cruelty, while the doing of it will so brutalize the doer as to make him unfit for the association of civilized society or even the care of dumb animals.

The basic principle of it all is simply kindness. We must teach it, not through fear but because it is the inalienable right of all creatures to be kindly and justly treated.

Teach the child that the so-called lower animals see, feel, hear, taste and smell, and often more intensely than we do; therefore their power to suffer or to enjoy must be intense.

We have not begun to realize the vast importance of this great field for the uplift of man.—*W. R. Callicotte,* Chairman Humane Education Committee.

The Pedagogical Presentation of Humane Education

All secular education which has for its object character-

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growth, should be based on the fundamental relationship of the child to his environment. A child has two relations to his environment—

First: His relation to nature or natural environment, out of which relation comes the study of *physics*, more popularly called *nature study*.

Second: His relation to society or social environment, out of which relation comes the study of *civics*.

And then there comes a third relation for studies of character-growth, not so fundamental as these two named but just as essential. We might call this third phase the culture side; it includes history, biography, literature, music and art.

Humane education as essentially and primarily a study for character-growth should be outlined for presentation along these three lines,—nature study, civics and culture study.

Every month should have its special subject; and this special subject should always be presented from these three viewpoints.

Under nature study would come the presentation of each month's subject from its scientific or natural side,—the place of different animals in the economy of nature, their usefulness to man, utilitarian and æsthetic; physiological structure, especially comparative, to show the relation between man and animal and between different kinds of animals as to the effect of pain and pleasure, sickness and relief, labor and rest, and love of offspring, fear of death, power to reason; effects of climate and other geographical features, heat and cold relative to animal life; peculiar habits, such as migration of birds; the care of different animals, emergency relief for distress, how to kill humanely when necessary.

Under civics would come a study of the institutions, organizations, laws, officials, government departments,

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established for the protection and benefit of animals, including humane societies, humane educational organizations, Audubon Societies, refuges, hospitals, pasturages; laws concerning driving lame and sore horses, overloading, docking, game laws, sling-shot rifle and trapping laws; game wardens, the Federal Department of Ornithology, Bird-Day; the baneful effect of fashion in wearing furs and feathers and of sports that cause suffering.

Special emphasis should always be placed on local institutions and laws, that children may learn to make use of them and co-operate with them.

Under culture study, would come a study of literature, including stories, poems, biography, and history; the singing of songs; and studies of copies of masterpieces; all of which should be selected for their appropriateness to the special study of the month.

The great aim of humane education should be to break down barriers in the creations of the universe; to make the child constantly feel the universal kinship of life; to suppress that hereditary instinct of differentiating himself and his kind from the rest of creation; in a word, to make him "universal."

For this reason every monthly subject should comprehend the human and the animal, various nationalities or countries, different historic periods, diverse climatic ranges, etc.

Humane Literature

These educational organizations, whether in the schools or outside of them, should have posted a list of humane literature to guide the children in purchasing books and in drawing from the public library. Also, they should have their library that the children may draw upon for collateral study and reading.—*Extract from essay on "Humane Education," by Mrs. Hugo Krause.*

The American Humane Association publishes many

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leaflets of interest to humanitarians. Information in regard to the same can be obtained by addressing the Association, Albany, New York, U. S. A. A single copy of any one leaflet will be furnished gratuitously on receipt of stamp for postage. A small charge to cover cost of printing and mailing will be made for leaflets furnished in quantities. Contributions are solicited to aid in the distribution of humane literature and the general purposes of the work.

Leaflets, books, periodicals and all necessary information, directions and materials for every branch of this work, including the forming and carrying on of Bands of Mercy, may be obtained by addressing M. L. Hall, 126 Ridge Street, Providence, R. I.

An assortment of leaflets on the care and kind treatment of animals, suitable for use in schools, will be sent by them on receipt of 25 cents in postage stamps. Also, for 25 cents can be obtained a book entitled "SONGS OF HAPPY LIFE," containing a fine collection of songs, many of them with original music, suitable for Bird Day, Arbor Day, and other exercises.

This book also contains a program for Band of Mercy meetings and entertainments and selections suitable for readings, recitations and memory gems.

"Voices for the Speechless," a book containing selections in prose and verse from standard literature, will be sent for 40 cents, postage paid.

"Black Beauty," and other publications suitable for use in schools, can be obtained by addressing the American Humane Education Society, 19 Milk Street, Boston, Mass.

Protect the Birds

First: Because it is Humane and our duty to do so. Second: Because in their relation to insects they are necessary for man's actual existence on the earth. Third:

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Because failure to protect them involves enormous financial loss. Birdnesting and the shooting and trapping of birds is a humanitarian and economic crime.

Why Birds Should Not Be Killed.

Because our laws forbid it.

Because they are of no use when dead.

Because nobody has a right to take the life of any animal except for food or self-protection.

Because they are harmless and have a right to live.

Because it is cowardly to kill them when they trust us and gather about us to cheer us with their song.

Because they act as a police force in keeping things in nature balanced.

Because they are objects of study and no other animal can take their place.

Because in their instincts, migrations, nest building, food habits and distribution, they symbolize the perfection of the divine school of life.

Birds yield to mankind eggs, feathers, down and choice flesh food, besides guano—a valuable fertilizer. They are the chief natural factors in suppressing insects and certain weeds, and there are none that do not have some beneficial features. Also, their ethical value and the pleasures given by their songs and presence should not be forgotten. In nature they perform an important function by scattering seeds.

How the Birds Help the Farmer

Labor-saving inventions are the order of the day, and farmers spend large sums of money in procuring instruments to help in their work, but many of them ignore or destroy their most valuable assistants. Those who have made a study of the subject tell us that without the birds no farming could be carried on. Every year one-tenth of all the products of agriculture is destroyed by insects. It

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is said that there are over 100,000 kinds of insects in the United States, the majority of which are injurious, and that one insect-eating bird destroys 2,400 insects in a year. Many believe that if the birds had been allowed to multiply instead of being destroyed, there would now be no necessity to spend thousands of dollars every year for insect poisons.

Mr. Frank M. Chapman says that "the economic value of birds to man lies in the service they render in preventing the undue increase of insects, in devouring small rodents, in destroying seeds of harmful plants and in acting as scavengers. Leading entomologists estimate that insects cause an annual loss of at least two hundred million dollars to the agricultural interests of the United States. . . . If we were deprived of the services of birds the earth would soon become uninhabitable."

The farmer who sees birds eating his cherries may not consider the crops they save by destroying insects, nor remember that it is not in the summer only, but in the winter also, that birds are working for him.

The chickadee, nuthatch, woodpecker, and other birds are searching in the tree trunk and along the fences for the eggs and buried larvæ of insects, which would, if not disturbed, hatch out millions of flying and crawling creatures that would destroy the garden, orchard, and field.

Our cows and horses eat our grain throughout the year and it would be strange, indeed, if we were unwilling to spare the small quantity which the birds take during a few weeks, when they spend the rest of the summer as unpaid day laborers in our farms and gardens, freeing us from pests which threaten to destroy all our profits.

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Thanksgiving and Gratitude.

THANKSGIVING DAY—Singificance and Observance.
Festivals of the Israelites.
Penticost, or the Feast of Weeks.—*Lev.* 23.
A Festival for the Harvest.
Feast of Tabernacles.—*Deut.* 16.
A special thanksgiving for the safe ingathering of the crops.
The Pilgrims' First Thanksgiving.
Our Thanksgiving Observance.

Lead the pupils to understand the significance of the Thanksgiving Festival of to-day. It is first, a harvest feast; second, a day for giving thanks for all blessings; third, an important historical day; fourth, an American holiday. Lead the pupils to feel a spirit of thankfulness and to show this gratitude by giving and doing for others.

Make the whole month of November a *month* of thanksgiving, rather than one only of its days. During the seat work hour, and other spare moments, let the children make gifts "to make thankful some other hearts." Let them take these themselves, if possible, to sick children or the aged people. Let the pupils bring their money offerings, earned by their own efforts, or donations of food, clothing, books, toys, etc. These may be distributed by the teacher or committee of teachers, where they will do the most good.

Lead the pupils to feel that Thanksgiving Day is not for the big dinner that is usually served, but a day when we should count our blessings. Require the children to give orally, or to write, five causes for thankfulness, and

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also tell whether they are giving others cause to be thankful.

Thanksgiving is a festival of gratitude for good received.

"Among all the graces of character, do not forget to cultivate that of gratitude. It keeps a genial warmth in your heart that will make things grow and bloom, joys and hopes within, words and deeds without. *Feel, say* and *live* a joyous *Thank You*!"

Morning Talk

What does gratitude mean? Ingratitude? Are most people grateful for kindness shown or benefits received? How do most persons show their gratitude? How may they show it? Are thanks sufficient? Should one not show kindness in return, in any way in our power? Does this mean the giving of presents? Are there not services we can offer, or things we can do to please in other ways than by giving gifts? Is not that one form of thanksgiving? Can one not show gratitude and thankfulness by one's conduct as well as one's words? "Should Thanksgiving be a day, a thought, a feeling, or an act?" Is not the best and truest thanksgiving thanks-living?

We are thankful when we are grateful. "Thankfulness is the expression of a grateful feeling, while gratitude is the feeling itself. Character is essentially defective without this element of gratitude. The highest success is not attainable without gratitude. Character is stronger and more attractive because of it. To be the recipient of kindness and assistance without grateful emotions is weakness, if not meanness. To respond promptly to personal favors with an overflowing heart is strength and nobleness."

For what are you thankful? For what are you most thankful? Do you live on Thankful Avenue or Grumble

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Street? (Read the poem "Where Do You Live?") The following story from the "Ethics of Success" shows that gratitude was a "pearl of great price" in Lincoln's heart. The story of Sophia Wright, the First Citizen of New Orleans, shows the spirit of gratitude that animated the citizens of that city in recognizing and commending her noble work.

Lincoln's Gratitude

One Jack Armstrong and his wife befriended Abraham Lincoln in his youth, when their son William D. was a baby. They welcomed him to their home and table when he was without work, and Mrs. Armstrong mended his clothes and looked after his welfare as his own mother would have done. Abraham felt very grateful for her kindness, so that when the time came to pay his debt of gratitude he was prepared to do it with compound interest.

Soon after Mrs. Armstrong was left a widow, her son William was arrested for murder. She wrote to Mr. Lincoln, who had become a noted lawyer in Springfield, Illinois, for his services. On "the memory of his heart" were indelibly inscribed her deeds of kindness when he was homeless and penniless, and out of its fulness he replied, offering his services gratuitously, and urging her to come at once to Springfield. She responded, and had no difficulty in convincing Lincoln that her son did not perpetrate the murder. On a public occasion five or six intoxicated young men engaged in a free fight, and one of the number was killed. Young Armstrong was a dissolute fellow, and the other parties charged the murder upon him. Lincoln took in the situation readily and set himself to work to learn the facts. He spent several months in investigation, sparing neither pains nor money to unravel the mystery and set free the son of his benefactor. His efforts were

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crowned with success and the mother's heart well-nigh burst with joy. She showered tears and thanks upon Lincoln and insisted upon paying him for his eminent services.

"Why, Aunt Hannah (the familiar name by which Mrs. Armstrong was known), I shall never take a cent of your money for anything I can do for you. If I can repay your kindness to me years ago, I shall be only too glad to do it."

Not long afterward Lincoln heard that some men were attempting to defraud her of her land, and he wrote to her as follows:

"Aunt Hannah, they can't have your land. Let them try it in the Circuit Court and then you appeal it and bring it to the Supreme Court, and Herndon and I will attend to it for nothing." He saved her land, which helped him pay another portion of his debt of gratitude.

During the late war of the Rebellion, when Lincoln was President, Aunt Hannah's son, whom he saved from the gallows, responded to his first call for seventy-five thousand volunteers.

After he had served two years, Lincoln received a letter from his mother saying that she wanted her boy. She did not speak of any disability, only expressed a wish that he might come home. But this was quite enough for Lincoln, who did not consider that he had paid his whole debt of gratitude. So he ordered the discharge of the son, and, at the same time, wrote as follows to the mother:

September, 1863.

Mrs. Hannah Armstrong:—I have just ordered the discharge of your boy, William, as you say, now at Louisville, Kentucky.

Large pay for small kindnesses, the reader might say; but true gratitude is large-souled and never forgets to compute and pay interest. No one can possess too much

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gratitude any more than he can have too much honesty or truthfulness. It was a "pearl of great price" in Lincoln's heart. He was truer and nobler for it.—*William M. Thayer*, in Ethics of Success.

How Patty Gave Thanks (Gratitude)

Ah, how snug it was in the barn that cold December night. Farmer Gray shut all the doors and then went away, glad to think that all the animals were comfortable. When he had gone the cow gave a faint bellow and said, "Something beautiful happened to-day. Little Patty came and said to me, 'I came to say thank you for the milk you gave me.' Then the child put a large apple in my mouth."

Then the horse said, "Little Patty came and thanked me for all the rides I gave her. Then she gave me some fresh hay."

"So little Patty went to you, too," said a sheep. "She gave the flock, including myself, some extra salt this morning, and said, 'thank you for all the warm clothes you made me.'"

Patty thanked the chickens for the eggs they gave her. This little girl made the day a real "thank you" day. The cows, horses, sheep, chickens and little Patty were very happy when they went to sleep on "thank you" night.—*New York Teachers' Monograph.*

As very full lists of stories, songs and poems and lengthy Thanksgiving programs and lessons have been given in the Primary and Intermediate Plan Books for November, these will not be repeated here. They will be found very helpful, either by the mother or teacher, and can be ordered of the publisher of Character Building. To the programs suggested in the above books, the following numbers might be added:

STORY—Ruth, from the Bible.

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Painted by Ferrier. LITTLE RED RIDING HOOD

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Have a pupil read the first and second chapters of the Bible story of Ruth, omitting the latter part of the eleventh verse of the first chapter, and verses twelve and thirteen.

RECITATION, "Ruth." By *Thomas Hood.*

TABLEAU.

Have one of the pupils recite the poem "Ruth," and immediately following this, a tableaux in which one of the older pupils poses as Ruth, dressed as a Jewish woman, and bearing in her arms a sheaf of wheat. Other sheaves should be placed near her on the platform and the floor strewn with straw. On the blackboard, back of the stage or platform, draw outline pictures of houses in the distance, with flat topped roofs, and palm, date and fig trees. On the walls or picture screen pin up pictures of Ruth, that may be secured of the Brown Picture Company at a penny each. Among these are Ruth, No. 2039; Ruth, 1920; Ruth Gleaning, No. 1936; Ruth and Naomi, 1976; Field of Boaz, 1938.

A Thanksgiving Calendar

Remove from the book the page bearing the single word "Thanksgiving," and mount it upon a panel of heavy dark green paper or cardboard. Under it mount a picture suggestive of Thanksgiving—the Angelus, Little Red Riding Hood, carrying food to her grandmother (illustrative of both *obedience and kindness*), or one of the many others used at Thanksgiving time. Under this picture fasten a calendar for the month of November.

Does Thanksgiving mean a thought, a word or an act? Should we not *act* our thankfulness as well as to think of it or to speak of it? How can we act it? Let us try to act our thanks every day this month and at the close of the day record this act in our day books or place some mark upon the school calendar to signify

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an act by the school to aid others. It may be a school letter sent or a school bouquet or potted plant or a little basket of fruit or a book bought with school pennies or kindling chopped for a month's need, for some old couple, or coal carried to a needy household or a school turkey presented to the janitor or a school pumpkin for Thanksgiving pies where no pies would otherwise be. Do not leave all these things for the last week. The clothing that will be required by those more needy than ourselves should be selected before the cold days during the latter part of November come. This should be sent to the Salvation Army or distributed by others early in the month.

It will please the pupils in primary grades to cut out the picture of some article or good thing for which they are thankful each day this month and paste on each day of their November calendar.

Gems and Poems to Memorize

"After all, the best Thanksgiving is thanks-living."

"Thanksgiving makes a sweet crust; the absence of it makes even a turkey taste bitter."

"Stand up on this Thanksgiving Day; stand upon your feet. Believe in man, soberly and with clear eyes; believe in your own time and place. There is not, and never has been, a better time or a better place to live in." —*Phillips Brooks.*

"Do not wait for a special day in which to be thankful. He who waits for Thanksgiving Day to be thankful will not be thankful when it comes."

"Receive my body, pretty bed;
Soft pillow, O, receive my head,
And thanks, my parents kind,
These comforts who for me provide;
Your precepts still shall be my guide,
Your love I'll keep in mind."

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"He who thanks but with the lips
Thanks but in part.
The full, the true Thanksgiving
Comes from the heart."—*Sel.*

"So welcome thou, Thanksgiving Day!
Roll all our selfish thoughts away,
And make us loving, kind and true,
Christ's love our guide in all we do."

"Some hae meat that canna eat,
And some would eat that want it,
But we hae meat and we can eat,
So let the Lord be thankit."—*Robert Burns.*

"Now is the time to forget all your cares;
Cast every trouble away.
Think of your blessings, remember your joys,
Don't be afraid to be gay!
None are too old and none are too young
To frolic on Thanksgiving Day."—*Sel.*

"Think, oh grateful, think!
How good the God of Harvest is to you:
Who pours abundance o'er your flowing fields,
While those unhappy partners of your kind,
Wide hover round you, like the fowls of heaven,
And ask their humble dole."

Thomson—Autumn.

"Then lift up the head with a song!
And lift up the hand with a gift;
To the ancient Giver of old,
The spirit in gratitude lift!
For the joy and the promise of spring,
For the hay and the clover sweet,

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The barley, the rye and the oats,
The rice and the corn and the wheat,
The cotton and sugar and fruit,
The flowers and the fine honey-comb,
The country, so fair and so free,
The blessing and glory of home."—*Sel.*

Thanksgiving Day

Now what shall we do in our bright, happy homes
To welcome this time of good times as it comes?
And what do you say is the very best way
To show we are grateful on Thanksgiving Day?
The best thing that hearts that are thankful can do
Is this: to make thankful some other hearts, too.
For lives that are grateful and sunny and glad,
To carry their sunshine to lives that are sad;
For children who have all they want and to spare,
Their good things with poor little children to share;
For this will bring blessing, and this is the way
To show we are thankful on Thanksgiving Day.

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INDEX

		Page.
Activities of Pupils, Directing	Sept.	13
Angell, George T.	Sept.	70
Autumn	Sept.	43
Aims and Methods of Work	Oct.	78
Activity Rightly Directed	Nov.	58
Angelus, The, Picture	Nov.	2
Banner, A School	Sept.	89
Beautiful Things, Poem	Sept.	60
Body, Care and Use of the	Sept.	86
Builders, The	Sept.	4
Burbank, Luther, Portrait	Sept.	90
Burbank, Luther, Biography	Sept.	91
Burbank, Luther, Gems from	Sept.	89
Burbank, Luther, His Home	Sept.	98
Burbank, Luther, His Plant School	Sept.	106
Burbank Day	Sept.	111
Build Well	Oct.	5
Bibliography	Oct.	105
Best Kind of Work, The	Oct.	114
Be Kind to the Weak	Oct.	116
Bird Fountain and Feeding Place	Oct.	124
Bearing of the Teacher	Oct.	100
Band of Mercy Day	Oct.	127
Be Kind, Poem	Nov.	65
Books on Moral and Humane Education	Sept.	1
Cactus, The	Sept.	122
Calendar, A Character	Sept.	24
Calendar, A Kindness	Sept.	80
Character Building, Need of	Sept.	5
Character Building, Song	Sept.	21
Character, How We Build	Sept.	41
Character, What It Is	Sept.	39
Correlation With Other Studies	Sept.	13
Child's Thought of Harvest	Oct.	11
Character Building Gems	Oct.	34
Character Building in Education	Oct.	7
Character Building in School Management	Oct.	12

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CHARACTER BUILDING

		Page.
Character Building in Order	Oct.	6
Commendation of Effort	Oct.	21
Character Building in Habit	Oct.	38
Character Building in Work	Oct.	55
Character Building in Expression	Oct.	110
Criticism of Work	Oct.	94
Character Building Gems	Nov.	12
Character Building in Arithmetic	Nov.	41
Character Building in Biography	Nov.	37
Character Building in Criticism	Nov.	46
Character Building in Expression	Nov.	57
Character Building in History	Nov.	38
Character Building in Literary Culture	Nov.	24
Character Building Through Maxims and Proverbs	Nov.	33
Character Building Morals and Manners	Nov.	14
Character Building Through Nature Study	Nov	41
Character Building in Play	Nov.	49
Character Building, Poem	Nov.	10
Character Building Through Poetry and Memory Gems	Nov.	30
Character Building Through Reading	Nov.	39
Character Building in Stories	Nov.	26
Citizenship, Not Scholarship	Nov.	109
Culture of the Imagination	Nov.	18
Daisy, The	Sept.	120
Day Book for Recording Deeds	Sept.	84
Deportment	Sept.	14
Direct Teaching	Sept.	17
Deeds of Kindness	Nov.	65
Direct Teaching	Nov.	53, 75
Disobedient Locomotive, The	Nov.	98
Don't and Do, Poem	Nov.	58
Duties to Parents, Teacher's	Nov.	17
Ethical Talks	Sept.	12
Ethical Language Lessons	Nov.	40
Ethical Stories	Nov.	64
Flowers, Breeding of	Sept.	121
Foundation, Stories of Character	Sept.	22
Fruit and Flower Show	Sept.	113
Friend of Children, A	Oct.	27
Franklin's Life	Nov.	108
Franklin's Plan of Habit Cultivation	Nov.	105
Gleaners, The (Picture)	Oct.	2
Girl in the Book, Story	Nov.	79

Digitized by Google

INDEX

	Page.
Habits	Sept. 33
Heart Culture	Sept. 8
Helpful to Each Other	Sept. 58
Humane Education	Sept. 72
Human Plant Training	Sept. 16
Habits	Oct. 37
How We Form Habits	Oct. 40
How Our Habits Affect Us	Oct. 42
How Our Habits Affect Others	Oct. 42
Habits We Have	Oct. 43
How to Cure Bad Habits	Oct. 45
How to Form Good Habits	Oct. 46
Home Work	Oct. 95
Helping Hand, A (Picture)	Oct. 101
Humane Education	Oct. 118
Heart Culture	Nov. 24
How Patty Gave Thanks, Story	Nov. 122
How the Birds Help the Farmers	Nov. 116
Humane Education	Nov. 62, 112
Humane Literature	Nov. 113
Impressions and Expressions	Sept. 51
Incidental Teaching	Sept. 13
Indirect Teaching	Sept. 9
Importance of Forming Good Habits	Oct. 37
Industry a Virtue	Oct. 56
Implicit Obedience, Story	Nov. 83
Importance of Moral Training	Nov. 14, 20
Incidental Teaching	Nov. 45
Incentive, Poem	Nov. 57
Indirect Teaching	Nov. 41
Judge Lindsey (Portrait)	Sept. 26
Kind Deeds, Poem	Sept. 62
Kindly Speaking	Sept. 61
Kindness	Sept. 53
Kindness Club, A	Sept. 85
Kindness to Animals	Sept. 70
Kindness to Plants	Sept. 77
Knighting Mr. Burbank	Sept. 115
Knights of To-day	Sept. 100
Kindness Makes Paradise	Oct. 116
Kindness Club, The	Oct. 115
Kind Acts or Services	Nov. 41
Labor Day, Its Meaning	Sept. 36
Labor Day, Its Possibilities	Sept. 94

Digitized by Google

	Page.
Lend a Hand	Oct. 102
Labor (Picture)	Oct. 4
Let the Work Go On, Song	Oct. 107
Labor Stories	Oct. 68, 75, 7
Labor Thoughts for the Month	Oct. 57
Lack of Work or Idleness	Oct. 62
Lessons for the Month	Oct. 35
Let the Boy Redeem Himself	Oct. 33
Lincoln's Gratitude	Nov. 120
Little Red Riding Hood (Picture)	Nov. 9
Manners, A Lesson In	Sept. 103
Morning Talks	Sept. 14
Moral Education Through Work	Oct. 51
Meaning of Industry, The	Oct. 58
Memory Gems	Oct. 90
Motives in Work	Oct. 86
Maxims and Proverbs	Nov. 36
Maxwell, W. H. (Portrait)	Nov. 13
Morning Talks on Acts	Nov. 59
Morning Talks on Thanksgiving	Nov. 119
Morning Talks with Pupils	Nov. 51
Necessity of Work	Oct. 60
Night (Picture)	Nov. 6
November, Poem	Nov. 5
October Calendar	Oct. 103
Our Animal Club	Oct. 127
Obedience, Motto	Nov. 67
Obedience at Home	Nov. 84
Obedience at School	Nov. 90
Obedience for the Teacher	Nov. 66
Obedience to the Laws	Nov. 99
Obedience to the Laws of Health	Nov. 109
Obedience and Disobedience	Nov. 82
Obedience, Stories Illustrating	Nov. 82
Obedience, Poems on	Nov. 97
Obeying Orders	Nov. 83
Officers of the Law	Nov. 102
Painter of the Fruits and Flowers	Sept. 26
Physical Culture	Sept. 45
Pictures as Suggestive Agents	Sept. 12
Picture Studies in Kindness	Sept. 67
Poems on Flowers	Sept. 118
Poems on Kindness	Sept. 60, 73

Digitized by Google

INDEX

		Page.
Poems on Knighthood	Sept.	101
Poems on Punctuality	Sept.	96
Punctuality and Promptness	Sept.	33
Purpose of Education	Sept.	15
Put Off Town, Poems	Sept.	32
Picture Studies	Oct.	103
Planning of Work	Oct.	73
President Roosevelt, Portrait	Oct.	6
Practical Deeds of Mercy	Oct.	126
Personality of the Teacher	Nov.	15
Questioning Orders	Nov.	80
Reputation, What It Is	Sept.	40
Room Decoration	Sept.	114
Reading	Nov.	39
Robbing Birds' Nests	Nov.	64
Ruth (Portrait)	Nov.	7
Seating Pupils	Sept.	87
September, Poem	Sept.	3
Service, Beauty of	Sept.	39
Stories of Kindness	Sept.	74
School Labor Day	Oct.	109
Self Distancing Plan	Oct.	87
School Work	Oct.	91
Special Programmes	Oct.	127
School Banner, A	Nov.	57
School Citizenship Report	Nov.	48
Silent Aids	Nov.	56
Strength of a Chain	Nov.	96
Talks on Kindness	Sept.	57
Teacher's Mission, The	Sept.	5
Thought Power	Sept.	26
Thought Studies	Sept.	11
Time and Place	Sept.	6
Talks on Kindness to Animals	Oct.	131
Talks on Obedience and Gratitude	Nov.	164
Thankfulness, Motto	Nov.	68
Thanksgiving Calendar	Nov.	125
Thanksgiving Day	Nov.	118
Thanksgiving, Picture	Nov.	11
Thanksgiving, Poem	Nov.	8
Thanksgiving Poems and Gems	Nov.	126
Thought Power	Nov.	53
The Truest Teaching	Nov.	45

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CHARACTER BUILDING

	Page.
Unconscious Element in Discipline.....Nov.	41
Value of Work in Education.....Oct.	31
Value of Industry.....Oct.	66
Wall Mottoes.....Sept.	82, 84
What Habits Are.....Oct.	39
Work of Dr. Barnardo.....Oct.	113

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